ISLAAM –
An easy and simple way of life

Islaam is a universal, final and complete religion. Islaam is not merely a religion; it is a complete way of life. Every aspect and necessity of man's life is fulfilled in a perfect and complete way by Islaam. Islaam has a system for every niche of man's life. Allaah Ta`ala has expounded clearly in the Qur`aan Majeed, *"Indeed **the** (only) Deen in the Sight of Allaah is Islaam."* [Surah Aale Imraan, Aayat 19]
Besides this, all the religions which existed prior to the coming of Islaam, have been abrogated. That is, now there cannot be any following of the Jewish *Tawrah* nor the Christian's *Injeel,* because together with our Nabi (sallallahu alaihi wasallam) being the final Prophet, he also came with the final Message. It is for this reason that if any person abandons the Qur`aan Majeed and Sunnat and opts for the *Tawraah, Injeel* or any other religion's Kitaab, or if he follows that way of life thinking it to be Deen, then he will undoubtedly be acting contrary to Islaam, and the Fatwa (ruling) of kufr will be passed on him.

Yes, all these divine Scriptures are revealed from the heavens and their respective Prophets are *Haqq* (true), this is the teaching of Islaam, and it is incumbent for every Muslim to believe this, in order to safeguard the respect and honour of these personalities and divine religions. Nevertheless, after the revelation of the final Message, it is not permissible for any Muslim to follow any of the previous Scriptures, because the Qur`aan Majeed abrogates all the previous Kitaabs. All the injunctions contained in these Scriptures are abrogated, and it is forbidden to follow them. Allaah Ta`ala says, *"He who follows any other Deen besides Islaam, it will never be accepted from him."* [Surah Aale Imraan, Aayat 85]

During the initial stages of Islaam, Hadhrat Umar (radhiallahu anhu) once brought a *Tawraah* in the presence of Nabi (sallallahu alaihi wasallam) to show him something. Nabi (sallallahu alaihi wasallam) expressed anger and disapproval of this. His blessed face became red in anger and said, *"O Umar! Do you think that the injunctions of the Tawraah and Injeel still remain, after the coming of Islaam? Never! If Moosa (alaihis salaam) was alive today, then it would have been necessary for him to follow me."* [Mishkaat Shareef, page 32]

Every religion, be it a heavenly revealed one or one which has been concocted on earth and man-made, are abrogated and replaced by Islaam. Only Islaam remains the straight path, and the one and simple religion. Salvation is dependant only thereupon. As Allaah Ta`ala has clearly announced in the Qur`aan Majeed, *"O you who believe! Fear Allaah, as He deserves to be feared, and do not die except (in the state) that you are Muslims."* [Surah Aale Imraan, Aayat 102]

In another Aayat, Allaah Ta`ala says, *"On this day have I perfected for you your Deen, and I have completed upon you My Favour, and I am pleased with Islaam as a religion for you."* [Surah Maa`idah, Aayat 3]

THE MODERATION IN ISLAAM

Islaam is a moderate and simple religion. Because it is religion which is to last until Qiyaamah, it has been formulated and systemized for every era and generation, keeping in mind the disposition, nature, conditions and weaknesses of mankind. There can and will never be such an era where any aspect of human life does not find an answer in Islaam. The Qur`aan Majeed also makes this announcement, *"And no difficulty has been placed on you in the Deen."* [Surah Hajj, Aayat 78]
That is, Allaah Ta`ala has not placed for you in the Deen any type of difficulty or complexity. This applies even in Jihad. On the apparent façade, Jihad appears to be a difficult and severe imposition, whereas, if one truly realises its wisdoms and realities, and one is aware of the benefits that lie therein and of the rewards in store for the Mujaahideen, then even this aspect of the Deen becomes simple and easy. In this regard, Allamah Aaloosi (rahmatullahi alaihi), the author of *Roohul Ma`aani*, states, *"Specifically, Jihad is also simple. Nothing is difficult for the (true) believer. It is for this reason that it is impermissible to make an excuse for not participating."* [Page 199, vol.9]

THE SIMPLICITIES OF ISLAAM

Hadhrat Mufti Muhammad Shafi sahib (rahmatullahi alaihi), the author of *Ma`aariful Qur`aan*, states in commenting on the Aayat, *"And no difficulty has been placed on you in the Deen" – "That is, Allaah Ta`ala has not placed any difficulty for you in the Deen. Some personalities have explained there not being any difficulty in the Deen as, there not being any such sin in this Deen which cannot be effaced with repentance or where one cannot gain escape from in the Hereafter. Contrary to the religions of the past, where there were such sins, which were not even pardoned after repentance.*
Hadhrat Ibn Abbaas (radhiallahu anhu) explains the meaning of 'difficulty' as those severe and difficult injunctions which were placed on the Bani Israeel, which the Qur`aan Majeed describes as 'fetters and shackles'. No such severe injunction has been ordained fro this Ummat.
Some personalities have explained 'difficulty' to refer to such impositions which cannot be borne by man. This Deen is devoid of such burdens.
There remains now the little efforts and striving, which is found in virtually every aspect of human life. After studying, one still finds difficulties and toiling in administration, business and trade, but one never says that this work is severe and difficult.
When any aspect of the Deen becomes 'difficult' to practice upon due to the prevailing customs, environment and people's attitudes, then it cannot be said that the act is difficult. The one who carries out the act finds it difficult due to the prevailing customs and lack of support. How difficult will it not be to find baked bread in a locality where the people are not habituated to eating the same?
Hadhrat Qaadhi Thanaaullaah (rahmatullahi alaihi) states in Tafseer-e-Mazhari that there not being any difficulty in the Deen could also mean that since Allaah Ta` ala has chosen this Ummat over all the other nations, and owing to this blessing, the people of this Ummat will find easy and simple, even the most arduous and difficult hurdles encountered in the Deen. In fact, they will find it sweet and tolerable. They will find

comfort and ease in striving and toiling. When the sweetness of Imaan enters the heart, then all arduous tasks also become simple and easy. It is reported in an authentic Hadith from Hadhrat Anas (radhiallahu anhu) that Nabi (sallallahu alaihi wasallam) said, 'The coolness of my eyes is in Salaat.' [Nisai, Ahmad and Haakim]." [Ma`aariful Qur`aan, page 289, vol.6]

THE WISDOM OF SIMPLICITY

In reality, ease and difficulty are relative to one's benefit and harm. A businessman, if he realises large profits, then for him the day and night become one. Saturday and Sunday become like any other weekday, whereas these two days are supposed to be days of holiday. Nevertheless, in view of the monetary gains that he is enjoying, such difficulties become easy for him. Nowadays, we witness such occurrences with our own eyes.
Similarly, if the greatness of Islaam enters into our lives as it had into the lives of the Sahaabah (radhiallahu anhum), and the rewards and benefits in the Hereafter become a reality like that of the profits of a successful businessman, then we will not find a single aspect of this beautiful Deen as being difficult or tedious. In fact, every act will become easy and beneficial. As a matter of fact, Allaah Ta`ala had placed easiness in every aspect and injunction of the Deen. There is absolutely no part of the Deen that man has to accomplish without happiness. Whether it has to do with *Ibaadaat*, like Salaat, fasting, Hajj, etc. or *Muaamalaat* or *Muaasharaat*. Every aspect of the Deen, compared to the religions of the previous Ambiyaa (alaihimus salaam), Allaah Ta`ala has made easier and simpler for us.
In one Aayat, Allaah Ta`ala says, *"Allaah intends for you ease and He does not intend for you difficulty."* [Surah Baqara]

Leniency in fasting for the ill and traveller
Take a look at the ruling of the incumbency of fasting. The concept of fasting in itself, is not a difficult one. In fact, from a health and every other aspect, it is beneficial. The Ummat and knowledgeable people, all accept this. Nevertheless, the incumbency of fasting is only for those who are at their places of residence and in good health. If a person is (genuinely) ill or on a journey, then the ruling of fasting changes for him, in that it is forgiven. However, after attaining health or upon returning home, it has to be kept. Allaah Ta`ala has mentioned in the Aayat that He has simplified the matter for the ill and travellers. Similarly, Allaah Ta`ala desires ease and comfort for His slaves and not difficulty and hardships. There are many Ahaadith in the Hadith Kitaabs which bear testimony to this fact. Insha-Allah Ta`ala, we will delve into this in detail in the forthcoming pages.
From this we realise that Islaam is a natural, straight and extremely easy way of life.

ISLAAM AND THE SWORD

Some ignorant persons and those unwary of the reality of the Deen aver that Islaam is a very severe and difficult Deen. *Nauthubillaah!* This spurious objection and claim has been passed down the ages, that Islaam was spread through the power of the sword.

There is no weight in this claim and nothing can be further than the truth than this claim. In fact, the Qur`aan Majeed itself refutes this claim, *"There is no force in the Deen."*
In Surah *Kaafiroon*, Allaah Ta`ala mentions explicitly, *"For you is your religion and for me mine."* One will note that in the Qur`aan Majeed and the Ahaadith there is no force or compulsion into accepting the Deen. In fact, one will note the contrary. How then will it be possible for any Muslim to oppose the Qur`aan Majeed and force others into accepting Islaam? It is impossible.

Another point is that if people are forced into accepting Islaam, then this acceptance will only be an outer façade, whereas internally they will be non-believers. This will be a paradox, when the reality of Imaan is true belief in the heart. This is the reason why we see that when someone accepts Islaam, then they become passionate about their belief and are prepared to sacrifice wealth and life for this Deen. Islaam has a direct effect on one's heart, hence to aver that people are forced into Islaam, is nothing other than total absurdity. This is a pure ignorant claim.
How many people did Nabi (sallallahu alaihi wasallam) make Muslim by force of the sword? Who wielded the sword for Hadhrat Abu Bakr (radhiallahu anhu) to accept Islaam? Who wielded the sword for Hadhrat Umar (radhiallahu anhu) to accept Islam? History and the narrations will bear testimony to the fact that Nabi (sallallahu alaihi wasallam) did not kill a single soul with his hands, in his entire 23 years of Nubuwwat. All these personalities (the Sahaabah - radhiallahu anhum) accepted Islaam by merely witnessing the beauty thereof and experiencing the excellent character of Nabi (sallallahu alaihi wasallam), and not by force of any sword.
On the other hand, during the Maccan era of Nubuwwat, where Nabi (sallallahu alaihi wasallam) stayed in Macca for 13 years, the concept of Jihad was not even ordained upon the Muslims. In fact, Jihad only became Fardh in Madinah Munawwarah. And then, when Hadhrat Bilal (radhiallahu anhu) accepted Islaam, who wielded the sword on him on that occasion? Whereas, heavy rocks were placed on his chest for him to abandon Islaam. Notwithstanding all this, he continued in his firm belief and recital of *"Ahad, Ahad (The One, The One)"*. He was prepared to sacrifice his life for this Deen. Like this there are thousands of examples of Sahaabah (radhiallahu anhum), where it can be seen that the spread of Islaam was owing to its inherent beauty and truthfulness, and not by virtue of any sword wielding or force.

THE SIMPLE SYSTEM OF JIHAD IN ISLAAM

Those who are aware of the Islaamic system of Jihad will undoubtedly know the extent of softness and leniency Islaam displays in its approach of propagation. It is clearly stated in the Ahaadith that in any expedition of propagation, when a nation is besieged, then the first duty is to present Islaam to them. If they accept then they become your brothers and you should deal and treat them as such. If they refuse to accept, then *Jizyah* should be taken from them. Their giving of *Jizyah* is a sign that they are prepared to live amicably with the Muslims and they will not rebel, because the actual object is obedience and subservience. *Jizyah* is a sign of this. That is, by their giving *Jizyah* it will be a sign that they are prepared to obey the Muslim rule and not cause mischief and rebellion. If they

give *Jizyah*, then they become like your children, in that, just as you would protect the life and possessions of your children so too will you protect them and theirs.
Note, if Jihad was all about the sword, then at the very first instance it would have been wielded upon the kuffaar and there would be no talk and question of *Jizyah* etc.
Also, further to this, if they accept it then they are granted freedom and laxity in their lives and beliefs and Islaam is not thrust upon them. They are free to practice on their religions and ways. For example, the consuming of alcohol is *haraam* for Muslims, but permissible for the kuffaar, so they are given the freedom to consume it, in a Muslim state. Similar is the case of Nikah. In Islaam there are certain conditions for the validity of Nikah, but for a *Jizyah*-paying Jew, Christian or Mushrik, they are not bound to any of these conditions. They will be told to enact marriages in accordance to their respective religions. They have the freedom. In effect, a non-believer who pays *Jizyah* in a Muslim state is given freedom and honour just as would a Muslim.
Yes, if they refuse to pay *Jizyah*, then the Islaamic ruling is that war be waged against them, because they are a rebellious and insubordinate nation. In order to quell and put a stop to their rebelliousness, the sword is wielded upon them. It is not done so for them to accept Islaam. [Mishkaat Shareef, page 1150, vol.2]

An old Christian lady
Hadhrat Mufti Shafee` (rahmatullahi alaihi) narrates an incident of an old Christian lady during the era of Hadhrat Umar (radhiallahu anhu). Hadhrat Umar (radhiallahu anhu) presented Islaam to her and she replied, *"I am a very old lady, and death is close by. (So why should I abandon my religion now?)"* Hadhrat Umar (radhiallahu anhu) did not force her into accepting Islaam, but left her alone and recited the following Aayat, *"There is no compulsion in Deen."*

AN OBJECTION TO JIHAD AND WAR

There is an objection that since there is no force in the Deen, what is the need for the concept of Jihad and war? A simple answer to this is that Jihad is not an institution whereby people are forced into Islaam, otherwise, what would be the reason for accepting *Jizyah* from the non-believers? By virtue of their accepting to pay *Jizyah,* their lives, honour and possessions are protected.
The reality of Jihad is that it is a means of defence against mischief and anarchy, because Allaah Ta`ala does not like mischief. Allaah Ta`ala says, *"They spread upon the earth mischief, and Allaah does not like the mischief-makers."* It is for this reason that Allaah Ta`ala had ordained the institution of Jihad in order to combat the mischief of the kuffaar. It is for this reason that Islaam has forbidden the killing of women, children, old and lame people, even in the fields of battle. The reason being that such people do not have the ability to spread mischief. Similar are those who pay *Jizyah.*
It is stated in a Hadith in Abu Dawood Shareef (page 6, vol.2), that women, children and old people are not to be killed in Jihad.

Christian Najraan

There is a narration in Bukhari Shareef, page 629, vol.2, which relates that when the conquest of Macca took place, then Nabi (sallallahu alaihi wasallam) sent a letter to the tribe of Najraan and invited them to Islaam. A group of 14 people from this tribe presented themselves before Nabi (sallallahu alaihi wasallam). Of these, three were seniors amongst them. The first was the Christian governor, by the name Abdul Maseeh, the second was a leader amongst the Christians, his name was Ayham and the third was a senior Christian Aalim, by the name of Abul Haarith Bin Alqamah. All of them came into the blessed presence of Nabi (sallallahu alaihi wasallam) and discussions ensued. The issue of *Mubahalah* arose. The final outcome was that they backed down from making *Mubahalah* and they eventually agreed to pay *Jizyah* and they struck a peace treaty with the Muslims. Nabi (sallallahu alaihi wasallam) agreed to a peace treaty with pleasure and enthusiasm.

This incident should be an eye-opener to any critic who avers that Islaam was spread by the sword. Had this been the case then there would not have remained any Christian in Najraan. They would have all been made Muslims, because at that time Islaam was at a peak.

Haafiz Ibn Hajar (rahmatullahi alaihi) states in *Fathul Baari* on page 95, vol.8, that on this occasion Nabi (sallallahu alaihi wasallam) made a peace accord with the Christians and did not force or coerce them into Islaam. History bears testimony to this fact that no force or compulsion was placed on these people to accept Islaam. The result was that even these three Christian seniors, after witnessing the beauty of Islaam, eventually entered into its fold, voluntarily. Together with them, many other Christians followed suit. [Fathul Baari, page 95, vol.8 / Aini, page 27, vol.17]

The Christians of Khaibar

Khaibar was conquered in the 7th year of Hijri. The entire Khaibar, which was the stronghold of the Jews, was conquered. Even after the conquest, Nabi (sallallahu alaihi wasallam) accepted their offer to enter into a peace treaty, which resulted in them being given control of their lands and possessions. An agreement of half was concluded with them, which was a type of *Jizyah*. However, no force was placed on them to accept Islaam.

The Hijrat to Abyssinia of Ja`far Bin Abi Talib

History bears testimony to the severe tortures and hardships experienced by the early Muslims in Macca. Notwithstanding this, the Muslims did not abandon Islaam. They were prepared to sacrifice their wealth, homes and possessions for Islaam, but they were not prepared to sacrifice Islaam. Many of them left Macca and made Hijrat to Abyssinia. Nevertheless, there the king was a Christian and his name was *As-hamah* and his title, *Najaashi*. He had a debate with Hadhrat Ja`far Bin Abi Talib (radhiallahu anhu). When Hadhrat Ja`far (radhiallahu anhu) recited the Qur`aan Majeed to *Najaashi*, he (*Najaashi*) wept. Eventually he accepted Islaam.

When he passed away, and the news of his demise reached Madinah Munawwarah, Nabi (sallallahu alaihi wasallam) performed Janaazah Salaat for him there. This Salaat performed in abstentia (absence of the deceased's bier) was a speciality of Nabi (sallallahu alaihi wasallam). It is not permissible for anyone else to perform such a

Janaazah Salaat. Alternatively, it is possible that Allaah Ta`ala brought the bier of *Najaashi* in the presence of Nabi (sallallahu alaihi wasallam), whereafter he performed the Janaazah Salaat, as is understood by the narration.
Now show us, *Najaashi* was a king in his own land. Who wielded the sword and forced him into Islaam?

From this we understand that Islaam spread by virtue of its beauty and attraction. This is the only religion which will remain until Qiyaamah. Those who choose it will be the successful ones. After the coming of Nabi (sallallahu alaihi wasallam) whoever chooses any other religion, will be unsuccessful and destined for the Fire of Jahannum. May Allaah Ta`ala save us all.

THE JUSTICE AND SIMPLICITY IN ISLAAM

Islaam has come to replace oppression and tyranny with justice and moderation. Just look at the justice in Islaam – during the Khilaafat of Hadhrat Ali (radhiallahu anhu), a Jew brought a case regarding an armour against Hadhrat Ali (radhiallahu anhu) in the court of Qaadhi Shuraih. Hadhrat Ali (radhiallahu anhu) claimed that the armour belonged to him and Jew, likewise claimed ownership of it. The Qaadhi requested Hadhrat Ali (radhiallahu anhu) to present witnesses to the effect that it belonged to him, and Hadhrat Ali (Radhiallahu anhu) brought his freed slave *Anbar* and his son, Hadhrat Hasan (radhiallahu anhu) to testify that the armour belonged to him. The Qaadhi did not accept the testification of Hadhrat Hasan (radhiallahu anhu) because he was the son of Hadhrat Ali (radhiallahu anhu) and a son cannot be a witness for the father. Since the witnesses were not sufficient, the case was ruled in favour of the Jew. Hadhrat Ali (radhiallahu anhu) did not object or show any displeasure. The Jew was pleased, but surprised that a simple Jew was given preference over the Muslim ruler. He immediately accepted Islaam. Can any such example of justice be presented anywhere in the world? If one wants to experience and witness justice and simplicity, then one needs not look further than Islaam.

THE STATEMENT OF HADHRAT QAARI TAYYIB SAHEB (rahmatullahi alaihi)

Hadhrat Qaari Muhammad Tayyib Saheb (rahmatullahi alaihi), the principal of Daarul Uloom Deoband, once said, *"Thereafter came the era of Nabi (sallallahu alaihi wasallam). His Shariah proposed softness in opposition to harshness and sternness in opposition to laxity. It is an accepted principle, that when these two opposites face each other, then the natural result is moderation. An example of this would be if a page from a book is bent. In order to straighten it, one would bend it in the opposite direction. In this way, it would straighten out. The Jewish religion was based on severity. If easiness and simplicity was not brought to combat it, it would not reach a state of moderation. This is the natural principle. It is for this reason that moderation be the end result, because the nature of man does not like severity nor total ease. In fact it enjoys a moderation. It is for this reason that the Shariah of Islaam has moderate rules. For example, let us take the issue of retribution. The Shariah of Islaam has not ordained that revenge is Waajib;*

neither does it advocate that forgiveness is Waajib. In fact, it teaches, 'The retribution for harm is like harm.' You have been given that right. 'If you have been transgressed, then you may extract like retribution.' You have the right to equal revenge and not more than that. Thereafter, Allaah Ta`ala says, 'He who forgives and makes peace, his reward is with Allaah.' The Shariah of Islaam has given the right to revenge and it has at the same time extolled the virtues of forgiveness. The Shariah of Muhammad (sallallahu alayhi wasallam) has struck a balance between the Shariah of Hadhrat Moosa (alaihi salaam) and Hadhrat Isaa (alaihi salaam). Revenge was Waajib in the Shariah of Hadhrat Moosa (alaihi salaam), and Islaam has made it permissible, whereas forgiveness was Waajib in the Shariah of Hadhrat Isaa (alaihi salaam) and Islaam has extolled its (forgiveness) virtues. The Shariah of Islaam has struck an equal balance; hence it is neither only a message for the Jews or for the Christians. It is a Deen for the entire universe. Allaah Ta`ala has sent such a Prophet for this Ummat, who has come for the entire universe and is a mercy until the Day of Qiyaamah."

The wisdom of comprehensiveness

He states, *"This comprehensiveness was bestowed in Islaam so as to introduce moderation. Since the era of opposing practices has lapsed, hence Islaam has established moderation. Every injunction, be it regarding Aqaa`id or Akhlaaqi or Muaamalaat, each one has a balance therein. That is, consideration has been placed on both sides. For example, regarding character, there is fear of Allaah Ta`ala. This is amongst the incumbent duties in Deen. It is a natural trait and also an injunction. Nevertheless, there is moderation in this also. Nabi (sallallahu alaihi wasallam) used to make the following dua, 'O Allaah! Indeed I ask of You, such fear for You, which forms a barrier between my sins and I.' That is, not so much of fear where I tremble and quiver so much that I eventually lose hope in ever attaining salvation. Therefore, even in the fear of Allaah Ta`ala, which is a sought and demanded action, there is moderation. Similarly, hope in Allaah Ta`ala. This is also a demanded act of the believers, because to lose hope leads one directly to Jahannum. As it is mentioned in the Qur`aan Majeed, 'Indeed those who have no hope (and desire) to meet with Us and are pleased with the life of this world, and contented therewith, they are the ones who are unwary of Our Signs. These are the ones whose abode is The Fire, due to that which they have earned.' In this Aayat is mentioned regarding being unwary of having hope in Allaah Ta`ala. The fruit whereof is The Fire of Jahannum. However, to have so much of hope where one becomes fearless of Allaah Ta`ala and becomes absolutely certain of forgiveness, is also not correct. In fact, this is a shaitaani deception. It is for this reason that the Shariah has also placed moderation in this, so that a person does not become completely without fear and becomes engaged in sin. On the one hand it is stated, 'Do not lose hope in the Mercy of Allaah'. That is, never become despondent in Allaah Ta`ala. Have full trust and hope in His Mercy. And further it is stated, 'Indeed none loses hope in the Mercy of Allaah, except the Kaafiroon.' That is, it is not the duty of the believers to lose hope in Allaah Ta`ala. Only the kuffaar lose hope in Him. And then on the other hand, Allaah Ta`ala says, 'And they do not become fearless (and heedless) of the Plan of Allaah, except those who are astray.' That is, one should not become unwary of Allaah Ta`ala's hidden Plans and sit smug in false hopes, thereby leading to one's deviation.*

From this we establish that hope and fear are both sought and desired qualities for believers. 'Imaan is suspended between hope and fear.' One should neither have only hope nor only fear. This is the reason why Islaam teaches that if we have fear it must be in moderation and if we have hope, it must also be in moderation." [Majaalis, page 30, vol.2]

MODERATION IN PRACTICE

In this way also, the Shariah has placed moderation in practices and actions. As it is mentioned in a Hadith, *"Do not impose difficulty upon yourself, for Allaah will inflict difficulty upon you."* The Christians have imposed a monastic life upon themselves, thereby imposing this difficulty and constraint upon themselves. The Shariah ordains leniency and moderation in implementing its injunctions. Once Nabi (sallallahu alaihi wasallam) saw a rope hanging between two pillars in the Musjid-e-Nabawi. Upon enquiry, it was told to him that this rope was placed by Hadhrat Umme Salmah (radhiallahu anha) so that when she became weak and sleepy from her (excessive) Ibaadat, she would use the rope as a support. Nabi (sallallahu alaihi wasallam) ordered that it be removed, since there was no need for this (extreme measure). He said that if sleep overcomes one then one should go and sleep and later continue with Ibaadat.

Similarly, there is also moderation in spending in the Path of Allaah Ta`ala. Allaah Ta`ala states in the Qur`aan Majeed, *"And do not shackle your hands to your neck, nor loosen it completely, otherwise you will sit regretful and remorseful."* That is, do not become a miser nor must you open up your hands to all and sundry, where tomorrow you will be regretful and have nothing left for yourself or your own family. Take the middle path. Similarly, the Qur`aan Majeed orders moderation in Ibaadat also, *"Say (O Nabi - sallallahu alaihi wasallam)! Call out to Allaah or call to Ar-Rahmaan. Whoever you call out to, He has many Beautiful Names. Do not be too loud in your Salaat, nor be too soft in it. Choose between the two a midway."* That is, do not be too loud and boisterous in your Ibaadat that you strain your throat, nor must you be so soft that you cannot even hear yourself. Choose a midway and moderate path.

Similarly, with regard to normal speech, Allaah Ta`ala says, *"And be moderate in your stride and lower your voice."* From this we ascertain that whether it is our daily lives, like walking, speaking, or our Ibaadat, there must be moderation in everything. From this we also ascertain that one of the greatest specialities of Islaam is moderation and balance. [Majaalis, page 32, vol.2]

TESTIMONY TO ISLAAM'S TRUTHFULNESS AND MODERATE WAYS

All the truth lovers of the world, the knowledgeable and wise ones, including the detractors of Islaam, have testified to Islaam's veracity and to its beautiful and moderate teachings. Even the biggest enemies of Islaam, the Jews and Christians, who have opposed Islaam right from the time of Nabi (sallallahu alaihi wasallam), until the present day, even their priests and learned ones, have acceded to and accepted the truth of Islaam and its veracity. We will list a few hereunder,

1. *“The excellent character of the followers of Islaam is worthy of praise. The mode of their practices is in obedience to god. Submission and peace, that is, every aspect of their lives is given over to god, and this is their way of life. They are pleased with the Divinely inspired way. Their submission, truthfulness, brotherhood, etc., are all established from the Qur`aan. It will be beyond our mental capacity to oppose any aspect of their teachings. The most that is said is that the Qur`aan is the compilation of Muhammad (sallallahu alayhi wasallam). And that whatever is contained therein has been taken from the Tawraah and Injeel. Nevertheless, my belief is that if there is such a thing as divine inspiration, then the Qur`aan is most certainly a divinely inspired Book. The Christians claim that the Prophet of Islaam was not a true Prophet and that the Qur`aan is his own compilation. If this was the case, then what would be the need for Muhammad to formulate such a Book which censures him.”* [‘The testification of the nations upon the truth of Islaam’, page 69]

Mr. Deon Podat, writes in his book, *Muhammad and Qur`aan*, *“The Qur`aan is a compilation of all the laws of Islaam. It comprises of (guidance in) social, governmental, business, army, justice, penalty, etc. matters. It is such a comprehensive religion that it comprises of everything, from religious rituals to everyday life. Daily activities, from spiritual development to physical fitness. From the rights of society to individual rights. From worldly punishments to retribution in the hereafter. Everything has been accommodated for.”*

Mr. Padri Izak writes in his book, *The Standard of Truth*, *“There is no teaching of character which is contained in the Christian religion, that Islaam does not have. If any philosopher or wise person reflects over the religions, then when he views the simplicity and perfection of Islaam, he will feel ashamed that why is my religion not like that. The religion of Muhammad is very simple and wise.”* [‘The testification of nations…, page 80]

Like these, there are thousands of admissions and testifications of non-Muslims to the truthfulness and simplicity of Islaam. They all accept the moderation of this Deen. Many thousands have also entered the fold of Islaam.

We will now, in the forthcoming pages, dilate and begin discussing the subject matter of this Kitaab, where we will note the simplicity of Islaam. This useless writer has full trust that the reader will, Insha-Allaah, gain proper guidance and will see the simplicity and moderation in the matters of Ibaadaat, Aqaa`id, beliefs, obligations, waajibaat, etc. There are also answers to the objections of the detractors. More specifically, the objections and criticisms of the European and western critics, who revile and oppose the simplicity, veracity and moderation of Islaam, will be fully countered. May Allaah Ta`ala grant us a better understanding and may He grant guidance and Taufeeq to the disbelievers.

THE MAS`ALA OF IMAAN

The greatest blessing on earth is Imaan. Mankind attains the correct guidance on earth through the medium of Imaan. Salvation in the Aakhirah is dependant on this very Imaan. Consider now, that Imaan is the basis of the entire Deenul Islaam, without which no deed is acceptable in the Sight of Allaah Ta`ala, hence, it is the best of all blessings. A 70 year old kaafir, who accepts Imaan, will become worthy of Jannat, even if he does not carry out a single good deed. Even though he may not get the opportunity to carry out a single good deed, after his acceptance of Imaan, he will still be blessed with Jannat. All his previous evil deeds are effaced by his acceptance of Imaan. He becomes so clean and pure from sin, just as the day his mother his gave birth to him. It is stated in a Hadith, *"Islaam destroys whatever (was done) before."* [Muslim Shareef, page 76, vol.1]
If such a person passes away immediately after accepting Imaan, then in the light of this Hadith and many other Ahaadith, he will go straight to Jannat.

Now when this is the quality and status of Imaan, then how severe must its implementation not be in Islaam? But no, the Shariah has shown an easy way of acquiring this great blessing. One merely has to testify in his heart to *Laa Ilaaha Illallaahu Muhammadur Rasulullah*, and he is regarded as a believer. There is no condition of his performing a bath or wudhu. There is no need for the presence of neither an Aalim nor a certificate. Just see how simple. However, if he is impure, then it will be *Waajib* for him to perform Ghusal, otherwise, the Fuqahaa have stated that it is Mustahab to make Ghusal at the time of accepting Imaan. It is not a condition.

It is stated in a Hadith, *"That person who dies and he knows (testifies that) there is no deity besides Allaah, he will enter Jannat."* [Muslim Shareef, page 14]
It is stated in another Hadith that the person who testifies with a sincere heart that there is no deity besides Allaah Ta`ala and that Muhammad (sallallahu alayhi wasallam) is His Messenger, then Allaah Ta`ala will, through His Mercy and Bounty, make The Fire of Jahannum *haraam* upon such a person. [Muslim Shareef]

Notwithstanding all these virtues of Imaan, how simple is it not to acquire it. One merely has to testify with a sincere heart. Nevertheless, because of worldly actions and practices, it will be necessary to declare it verbally as well. Mere testification in the heart will be insufficient. Although this will have substance in the Sight of Allaah Ta`ala, nevertheless, the Ulama has stated that it is imperative that a person testify a verbal Shahaadat, owing to the worldly obligations becoming binding upon the believers and so that he may be called a Muslim. Imaan is not mere knowing, it is acceptance. [*Mirqaatul Mafaateh*, page 142, vol.1]

Together with accepting Imaan in the heart and testifying it with the tongue, actions are also necessary, so that a person's truthfulness and sincerity be made apparent. And so that he may be called true Mu`min and Muslim. It is stated in a Hadith, *"Imaan has over seventy branches, the most virtuous of them is to say 'Laa Ilaaha Illallah'"* [Mirqaatul Mafaateh, page 140, vol.1]

That is, the meaning of *Laa Ilaaha Illallah* is to verify the Kalimah-e-Shahaadat and to acknowledge it. This brings to the fore the reality of Tauheed and this is the object of Imaan.

THE REALITY OF INTENTION

Imaan is brought in to action by sincerity of intention. It is stated in the Hadith that all actions are based on their intention. That is, if the intention is correct and only to please Allaah Ta`ala, then such an action will be acceptable in the Sight of Allaah Ta`ala. However, if there is a shortcoming in the intention, or the intention is to attain some worldly benefit, or for show, then such an action is worthless in the Sight of Allaah Ta`ala. There is a famous Hadith, *"All actions are based upon their intentions"*. Notwithstanding the extreme importance and priority granted by the Shariah to intention, it is presented in a simple manner. The Masaa`il pertaining to it are simple and not complex. One should understand intention to be the action of the heart. The mere intention in the heart is sufficient. For example, a person goes to the Musjid for Salaat and he makes the intention of going for Zuhr Salaat. After making wudhu, if he joins the Jamaat based on his previous intention or he makes Salaat individually, then too, in these cases his Salaat is correct and there is no need for renewal of intention. [Mirqaat, page 95, vol.1 / Al-Ashbaah, page 127]

It is not necessary to combine the intention of the heart with a verbal declaration. In fact, Allamah Shaami (rahmatullahi alaihi) has written that it is not necessary to make a verbal intention. It is however Mustahab to express a verbal intention so that the heart and tongue are in unison. In fact, Allamah Ibn Humaam (rahmatullahi alaihi) has stated that to specify and have a fixed manner of expressing a verbal intention is a *Bid`ah*. The reason being that such was neither the practice of the Sahaabah (radhiallahu anhum) nor of Nabi (sallallahu alaihi wasallam). These personalities, would deem it sufficient to have mere intention in the heart for any action, even if it was an Ibaadat, like Salaat, fasting, Hajj, Zakaat, etc. They did not consider it necessary to express the intention verbally. That is, it is not necessary to express lengthy intentions, like, *"I am performing for the Pleasure of Allaah Ta`ala, Fajr Salaat, make it easy for and accept from me…"* [Al-Ashbaah, page 121, Mirqaat, page 94, vol.1]

DIFFERENCES IN MASAA`IL

Nevertheless, in those matters which are Fardh, it is necessary to be specific in one's intention. For example, if one is performing Zuhr Salaat, then at least one must specify in one's intention, four Rakaats of Zuhr.
The ruling is this that if one intends in the heart that one is performing Zuhr Fardh, but mistakenly or due to hurry one states Asr Salaat in the verbal intention, then too, there will be no harm and the Zuhr Salaat will be accepted. The basis and cradle of all intention is the heart and not the tongue. [Al-Ashbaah, page 120]

Hadhrat Shah Abdul Haqq Muhaddith Dehlwi (rahmatullahi alaihi) states, *"The Ulama are unanimous on this mas`alah that it is not a condition of the Shariah to call out one's*

intention for Salaat. Also, the Muhadditheen have stated that it is not established from any Hadith that Nabi (sallallahu alaihi wasallam) used to make a verbal intention." [Mazaa`ir-e-Haqq, page 81, vol.1]

A SIMPLE MANNER

Just see how simple the Shariah has made the mas`alah of intention for Salaat, which is an important constituent for the validity thereof. It is so important that Salaat without intention is invalid. The Shariah has made it so simple that even the most ignorant of ignorants can easily formulate and have an intention in his heart.

The only condition is that for Fardh and Waajib Salaats it has to be specified in the intention which Fardh or Waajib one is performing. In Nawaafil and Sunnats a mere general intention will suffice, this applies to Sunnat-e-Muakkadah or Sunnat-e-Ghair Muakkadah. [Mazaa`ir-e-Haqq, page 83, vol.1]

THE INTENTION OF FASTING

Fasting is also a very important Ibaadat and part of Islaam, and yet there is also simplicity in this. For the fasts of Ramadhaan, whether one intends Fardh, Waajib, Nafl or a general fast, in all cases, the fast will be recorded as a Fardh Ramadhaan fast. Whether one intends in the heart or verbally.
The intention for the fasts of Ramadhaan can be made at night or in the morning. One even has upto midday to make the intention. In every condition and state the Shariah has placed ease and simplicity, in that mere intention in the heart is sufficient.

INTENTION FOR ZAKAAT

Zakaat is also an important constituent of the Shariah, and yet the Shariah has also placed ease in this. There is ease in the matter of intention, which is also an integral condition for the validity of Zakaat. If one gives money with the intention of Zakaat, then it will be valid. There is no need to specify to the recipient that the money which is being given to him is Zakaat.
Another method of giving Zakaat is that one takes out a certain portion of one's wealth for Zakaat. In this case, the intention is made at the time of taking out the wealth, there is no need to repeat the intention at the time of giving it to someone. [Al-Ashbaah Wan Nazaa`ir, page 120]

REWARD FOR INTENTION

The Shariah has placed so much of ease and simplicity in the matter of intention, that if in some permissible acts, like eating, drinking, sleeping, having intercourse with one's spouse, earning a *halaal* livelihood, etc. one makes the intention of pleasing Allaah Ta`ala and seeking His Pleasure, then these permissible acts, become acts of Ibaadaat. One even derives reward for this. However, if one does not make any intention then there is no harm, but there will be no reward also. In every condition, the Shariah has placed

such ease and simplicity in such a greatly rewarding act as intention. It is abundantly clear from this that since the Shariah has placed so much of ease in such an integral, fundamental and important aspect of the Deen how much more simple would be the other corollaries. This will be dilated upon in the forthcoming pages.

THE RULING OF WASWASAH (STRAY/EVIL INSPIRATIONS)

Waswasah is actually the involuntary stray thoughts that cross the mind. It comprises of the evil and sinful thoughts. Nevertheless, the mere passing of these thoughts, or their remaining for a short while, or one deriving a little pleasure therefrom, are all excused for this Ummat. Understand this by the following example, a man's gaze falls upon a woman. He thinks about her for a moment and gains pleasure at visualising her form and shape. Or he just sits and thinks about her for a while. In all these cases there will be no retribution for him, regardless of whether he thought about her involuntarily or voluntarily.
The Muhadditheen have explained four types. The first is known as *Haajis* or *Khaatir*. This is when an evil thought crosses the mind and goes away. It does not linger on. The second is known and *Hadeethun Nafs*. This is when a thought enters the minds and only goes away after remaining for a while. This third is *I`tiqaad*. This is when the person's heart begins deriving pleasure, but due to certain external factors, he is prevented or saved (from carrying out his thoughts). All these types are included in *wasaawis*, and there will be no retribution for the person in this. The previous Ummats were punished and censured for *Hadeethun naffs and I`tiqaad*, but Allaah Ta`ala, through His Grace and Bounty has saved this Ummat from such retributions. However, if one has the firmness of intention to carry out the evil and sinful action, then there will be punishment. Details of this is as it appears in *Mirqaat*, the commentary of *Mishkaat*, that if a person firmly intends good, then he will be rewarded for it, and if he firmly resolves to carry out baatil and evil, then he will be punished for it. This will apply regardless of whether the action is carried out or not and if it was done voluntarily. However, if this resolve was made involuntarily, then there will be no retribution. [*Mirqaat*, age 239, vol.1]
It is stated in a Hadith that Nabi (sallallahu alaihi wasallam) said that Allaah Ta`ala has overlooked the *wasaawis* of this Ummat, as long as the person does not bring it into practice or states it verbally. That is, if one brings it into practice or states it verbally, then definitely there will be punishment. [Ibid]

THE CONCERN OF THE SAHAABAH

When the Aayat, *"When you make apparent what is in your souls, or you conceal it, Allaah will reckon it with you"*, the Sahaabah (radhiallahu anhum) became concerned and worried that if the involuntary thoughts which enter the mind are liable for retribution, then who can be saved. They then brought their concern to Nabi (sallallahu alaihi wasallam), who reassured them and told them that whatever the Command of Allaah Ta`ala is they should accept and follow it. He advised them to say, *"We listen and obey."* The Sahaabah (radhiallahu anhum) complied to this advice of Nabi (sallallahu alaihi wasallam), whereupon, Allah Ta`ala revealed the following Aayat, *"And Allaah does not*

burden any soul with except with what it can bear." Thereafter, the Sahaabah (radhiallahu anhum) became contented.

Just see how simple and easy the Shariah has made the matter of stray evil thoughts. The Ummats of yore were punished for evil thoughts which entered the mind. [Al-Ashbaah, page 169]

Nevertheless, the Mu`min must always make this dua, which Allaah Ta`ala, Himself teaches us, *"O our Rabb! Do not censure or take us to task for what we have forgotten or erred. O our Rabb! Do not place upon us such a burden as You have placed on those before us. O our Rabb! Do not place upon us what we do not have the power to bear."*

THE DIFFICULTIES OF THE PREVIOUS UMMATS

The difficulties of the Ummats of the past refers to the Bani Israeel. If for example, any impurity fell onto their clothing, then mere washing was insufficient, they had to cut off or burn the affected portion. They were not allowed to consume Zakaat or Qurbani. They were also not allowed to consume and use the spoils of war. In fact, a fire would come form the skies to devour it. Ibaadat was only acceptable in a synagogue, etc., etc.
They had many difficulties upon them, whereas the Ummat of Muhammad (sallallahu alayhi wasallam) has been granted ease and simplicity. [Ma`aariful Qur`aan, page 698, vol.1]

THE RULING OF WUDHU

Every Muslim knows that Salaat is Fardh and that it is an extremely important Ibaadat in the Sight of Allaah Ta`ala. Allaah Ta`ala has stated Salaat as being for His special remembrance. It is stated in the Qur`aan Majeed, *"Establish Salaat for My remembrance."* The Ahaadith is also replete with virtues and importance of Salaat. Details of this can stretch into volumes. The crux is that Salaat is an extremely important Ibaadat. Salaat is the coolness of the eyes, according to the Hadith of Nabi (sallallahu alaihi wasallam). For such an important, beloved and significant Ibaadat, the Shariah has placed so much of ease in the Masaa`il of wudhu. If one has to answer to the call of nature, etc. then a mere wudhu will suffice in order for one to be able to perform Salaat. In wudhu also, the washing of a few specific limbs is sufficient. Allaah Ta`ala says, *"O you who believe! When you stand for Salaat, then wash your faces and your hands upto your elbows and make masah of your head and wash your feet until the ankles."*
The object is that this simple washing will suffice to be able to perform this important Ibaadat such as Salaat. This is the ultimate in simplicity. If the order was to make *Ghusal* for every Salaat, then how difficult this would have been? Just as it was an order for the previous Ummats to make *Ghusal* for every Salaat.

THE RULING OF TAYAMMUM

The most simple matter after wudhu is tayammum. If one cannot find water, even after searching for it, or water is available, but due to some illness or valid reason one cannot

use the water, or if due to extreme cold, the use of water may damage one's limbs, then in all such cases the Shariah has stipulated tayammum in place of wudhu. Tayammum is permissible in the place of both, wudhu and Ghusal. That is, to use sand, dust or its similar, like stone, lime, or any dust covered thing, to make tayammum.
Tayammum is the speciality of only the Ummat of Nabi (sallallahu alaihi wasallam). Hadhrat Huzaifah (radhiallahu anhu) reports that Nabi (sallallahu alaihi wasallam) said, that this Ummat has been blessed with three virtues over the previous Ummats. (1). Our saffs (rows) – in Salaat or Jihad – have been made like the saffs of the angels, (2). The entire earth has been made a Musjid for my Ummat, and (3). When we do not find water, then the dust of the earth has been made pure for us.

From amongst the specialities of this Ummat, tayammum has also been included. This speciality has not been granted to any of the previous Ummats. Just see how simple and easy the Shariah is, in that, if there is no water or one is excused from using water, then one may purify oneself with clean earth. All praise is due to Allaah Ta`ala!

The introduction of tayammum
It is stated in a Hadith that on one expedition, (Battle of Bani Mustaliq), the necklace of Hadhrat Aishah (radhiallahu anha) got lost. In searching for the necklace the caravan was delayed. The entire army was without water and the time for Salaat had arrived. All the Sahaabah (radhiallahu anhum) were concerned that the time for Salaat had arrived and there was no water available for wudhu. Hadhrat Abu Bakr (radhiallahu anhu), who was Hadhrat Aishah's (radhiallahu anha) father, became angry at his daughter and scolded her. Nabi (sallallahu alaihi wasallam) remained silent and in thought. At that time, Hadhrat Jibraeel (alaihi salaam) came to Nabi (sallallahu alaihi wasallam) and revealed the Aayaat of tayammum, *"And if you do not find water, then make tayammum with clean earth. Make masah of your face and hands therewith."*
Thereafter, the Sahaabah (radhiallahu anhum) would make tayammum at times of necessity. The Sahaabah (radhiallahu anhum) congratulated the family of Hadhrat Abu Bakr (radhiallahu anhu) upon the revelation of these Aayaat of tayammum. [Bukhari, page 662, vol.2]

The method of tayammum
One will strike one's hands upon a piece of stone, sand or species of earth and make masah of the face. One will then again strike the earth with the hands and make masah of both hands upto the elbows. This, one will execute fully, i.e. covering the entire area. Another point of easiness is that in wudhu one has to necessarily wash four limbs, whereas in tayammum, only two limbs are Fardh to make masah upon. There is no need to make masah on the head and feet for tayammum.

When is tayammum made?
When water is unavailable, and there is no water available for at least one (Shar`i) mile, alternatively, if water is available, but one cannot make use thereof (for various reasons), or if by the usage of water one's illness will increase or it may give rise to an illness, or due to extreme cold, there is a genuine fear that the use of water will adversely affect one's limbs, or if there is a fear for an enemy, or if there is fear for the chastity of women,

etc., etc. In all these cases, tayammum will be permissible and correct. [Shaami, page 397, vol.1]

Tayammum in place of Ghusal

If a person has the need to take a Ghusal, and if any of the abovementioned reasons apply to him, then he may make tayammum in place of the Ghusal. Tayammum can take the place of Ghusal in times of need. The crux of the matter is that, whether one needs a wudhu or Ghusal, and one is excused from using water, then tayammum can be made. There is no different tayammum for Ghusal. The same tayammum that applies for wudhu applies for Ghusal. [Shaami, page 396, vol.1]

THE RULING THAT THE ENTIRE EARTH IS A MUSJID

In the Hadith that just passed wherein it was mentioned regarding tayammum, it was also stated, *"The entire earth has been made a Musjid for us."* That is, wherever a Muslim wishes, he may perform Salaat. This leniency was not there for the Jews and Christians. They could only pray in the designated churches and synagogues. Their Ibaadaat was not accepted if performed in just any place. This is a great Mercy and Favour of Allah Ta`ala upon this Ummat that we can perform Salaat on any portion of clean earth. Whether a person is at home, travelling, in a jungle, on a farm, or anywhere else, he may perform his Salaat with ease. This is only the speciality and honour granted to the Ummat of Muhammad (sallallahu alayhi wasallam).

THE RULING OF MOZAS (LEATHER SOCKS)

Together with the ease which the Shariah has placed in wudhu, there is also great ease in the ruling regarding the ruling of wearing mozas. During cold weather and travel, the mozas make one's life extremely easy, in that one does not have to wash the feet in wudhu. Although usually, the washing of the feet in wudhu is Fardh and necessary, when one wears a moza, then mere masah over the mozas will suffice in place of washing the feet.

The Shariah has been so considerate in allowing for the mozas, especially during cold weather, when washing the feet is a bit cumbersome. This difficulty has been lifted by the wearing of mozas. This is another of Allaah Ta`ala's great favours upon this Ummat.

With regard to this, one can refer to the Hadith and Fiqh Kitaabs for details. There is detail on this in Bukhari, etc. We will just dilate on a few aspects regarding the mozas.

The description of a moza

A moza is a special sock which is made (primarily) out of leather. The Arabic term for it is *Khuff*. Masah is not valid on just any sock, like a cotton or woollen sock. Hence, if a person makes masah on a cotton, nylon or woollen sock, then neither will his wudhu be valid nor the Salaat. One has to fully understand that the permissibility of masah on socks apply only to leather (type) socks and not to just any sock.

Masah on socks

The Fuqahaa have explained that if one has a very thick and dense cotton/yarned sock, which does not allow the penetration of water, and which remains firm on the shin without being tied, and one is able to walk in it for at least three miles without it coming down or tearing, then to make masah on such socks will be valid, otherwise not. One must understand this properly. [Bukhari/Shaami, etc]

The types of socks
There are various types of socks. Some are made fully of leather, whereas others are (bottom) half leather and (top) half thick cotton etc. according to Ahnaaf, masah is valid on such socks. In essence, the socks must be thick and comply with the conditions stated above for masah to be valid thereupon.

The ruling of today
The ruling given by some modern and *salafi* Sheikhs, nowadays, that masah is valid on just any sock, regardless of its type, is completely incorrect and baatil. One should abstain from practicing on such rulings at all costs. This is neither the way of any Imaam nor of the majority. In fact, such practices stem from the Shiahs. According to them, mere masah of the feet in wudhu is correct, there is no need for even a sock.

Such practices and rulings have become common nowadays, whereas it concerns such an important facet of our Deen and the validity of one of the most important Ibaadaat in Islaam is at risk. One must necessarily be aware of such evil and vile innovations. Understand this very well, that no Imaam has ever consented to the validity of masah on plain cotton, etc socks.
It is stated in *Al-Fiqhul Islaamia Wal Adillah, "All the Ulama are unanimous upon the validity of masah on socks if they are fully of leather or only the bottom are of leather. They have differed regarding the usual and normal socks. Imaams Abu Hanifah, Maalik and Shaafi rule for its invalidity, whereas Imaam Ahmad and Saahibain-e-Hanafi say that it is valid, provided they (the socks) comply with the conditions."* [Page 498, vol.1]

The conditions of validity
The conditions for the validity of masah on socks is that they must be so thick (and impermeable) that water cannot seep through, the feet must not be seen (i.e. it must not be see-through), they must be able to hold onto one's shins without being tied, and one must be able to walk on these socks for three miles without difficulty and the socks must not fall down or tear. As long as these conditions are found in any sock, then according to almost all the Aimmah, masah on such socks will be valid, because this will now fall in the category of *Khuffs*. [Al-Fiqhul Islaami, page 499, vol.1]

Wherever there appears Ahaadith regarding masah on shoes and sandals, then the Muhadditheen have categorised such narrations as weak and unauthentic. [Ibid]
The ruling of the Aimmah is that masah is not valid on any normal sock as long as it does not comply to the conditions of a *Khuff.*

The duration of masah
Masah upon that sock which complies to the conditions of a *Khuff* can be worn (continuously) by a traveller for three days and nights (72 hours) and by a resident for one day and night (24 hours). That is, it is not necessary to remove the mozas during this time period and one may make masah upon it. However, if a Ghusal is necessary, then it will be imperative to remove the mozas.

The method of masah
It is sufficient to pass three wet fingers over the top portion of the moza. This will be executed as follows, one will start with placing the wet fingers at the top of the toe side of the moza and wipe upwards, towards the shin.

Hadhrat Ali (radhiallahu anhu) mentioned that if Deen was based purely on intelligence and opinion, then the masah upon the mozas would have been on the bottom of the mozas and not the top. He says, *"I have personally seen Nabi (sallallahu alaihi wasallam) make masah on the top of his mozas."* [Abu Dawood Shareef]

A dressed wound
Masah upon a dressed wound is also one of the great bounties for this Ummat. If a person has a wound on any limb and it is covered in plaster or bandage, then when making wudhu or Ghusal, there is no need to remove the plaster/bandage and wash the limb, one needs merely to pass wet hands over the dressing. This has been proven from the Ahaadith and Fiqh Kitaabs.

Simplicity in Ibaadaat
We will now present some of the simplicities of the Deen in the matters of Ibaadaat, which will make one realise just how simple it is to follow the Shariah and how every aspect of the Deen affords one ease. This is all through the Mercy and Grace of Allaah Ta`ala who has favoured the Ummat of Muhammad (sallallahu alayhi wasallam).

THE OBJECT OF IBAADAT

Ibaadat is the bringing into practice those actions, which displays the slave's subservience and weakness in front of the Greatness and Glory of The Creator. In carrying out any Ibaadat, the slave is seeking the Pleasure and proximity of Allaah Ta`ala. This is called *Qurbaat* in the Arabic language. Actions such as Salaat, Zakaat, Hajj, fasting, charity, Thikr, etc. are all executed with the sole purpose of seeking the Pleasure of Allaah Rabbul Izzat, and for the advancement of one's own spiritual development.

The Farziyat (compulsion) of Salaat
Salaat was made compulsory on the occasion of Mi`raaj. When Nabi (sallallahu alaihi wasallam) went on Mi`raaj, he was gifted with 50 daily Salaats for his Ummat. When Hadhrat Moosa (alaihi salaam) came to find out of this, he advised Nabi (sallallahu alaihi wasallam) that Salaat was also made compulsory upon his Ummat, but they could not duly fulfil it, therefore he advised that Nabi (sallallahu alaihi wasallam) should seek a

decrease in this number of Fardh Salaats. It is stated in detail in the Ahaadith, that Nabi (sallallahu alaihi wasallam) went to Allaah Ta`ala numerous times and eventually the fifty Salaat was gradually decreased to 5 daily Salaats. This is the five daily Salaat which we perform today. It is sad that we find even this five times Salaat burdensome and difficult. What would have been our situation had fifty been made Fardh?

The ruling of simplicity

It is indeed a very great and wonderful Mercy and Grace from Allaah Ta`ala that He had bestowed this Ummat with only five times daily Salaat, instead of fifty. Together with this, just look at the Magnanimity of our Rabbul Kareem that by discharging this five times daily Salaat, we are rewarded for fifty. There is a narration in Tirmidhi Shareef, *"It is reported from Anas Bin Maalik (radhiallahu anhu) who says that fifty daily Salaat were made Fardh upon Nabi (sallallahu alaihi wasallam) on the occasion of Mi`raaj. It was decreased until it came to five. Then it was announced, 'O Muhammad! (Hark at this glad tidings) The matter has not changed by Allaah, because indeed for you (and your Ummat) with this five is (the reward of) fifty."*

How great and merciful is Allaah Rabbul Izzat not with this Ummat and how much of simplicity has He not placed for us in this beautiful Deen?

The ruling of Qadha

The execution of the various Commands of Allaah Ta`ala and obligatory duties upon this Ummat are indispensable. Notwithstanding this, the bounties and simplicities placed by Allah Ta`ala are also innumerable. There is another speciality of this blessed Ummat that if for any reason, like illness or some other obstruction, one was unable to fulfil a Fardh Salaat or any other Fardh Ibaadat on its prescribed time, then Allaah Ta`ala has allowed the performance of Qadha, where one will compensate and make up for the missed Ibaadat during some other time. Hence, if one was unable to perform Salaat on its prescribed time, due to any reason, then one may make Qadha thereof at another time. The same applies to Fardh fasting. If one was unable to fast for some reason or the other during Ramadhaan, then one may make Qadha of that fast at some other time. This leniency has been granted for the ease of this Ummat.

Nevertheless, one must keep in mind, that to intentionally and purposely delay any Fardh Ibaadat over its prescribed time, without a valid Shar`i excuse, is greatly punishable by Allaah Ta`ala.

It is stated in Bukhari Shareef, page 590, vol.2, that on the occasion of the Battle of Khandaq, approximately four Salaats of Nabi (sallallahu alaihi wasallam) became Qadha. He made Qadha of the Zuhr, Asr, Maghrib and Esha Salaats with the Sahaabah (radhiallahu anhum). This was a lesson for the Ummat. It is stated in Shaami, page 523, vol.1, *"Qadha is a Waajib act which is performed after its (prescribed) time…" "That person who oversleeps for Salaat or he forgets, then he should perform it as soon as he remembers."*

The simplicities in Salaat

If one considers the Salaat, then one will note various simplicities placed by the Shariah therein. For example, to stand in Salaat is Fardh, when one is able to. It is stated in *Durrul Mukhtaar* that although it is Fardh to stand in Salaat, this applies only to those who are able to do so. If one is unable to stand, or if one can stand but cannot make Sajdah from the standing position, then it is Mustahab for him to perform Salaat by means of indication (gestures) whilst sitting. [Page 132, vol.2]

Even if one is unable to carry out an integral and obligatory aspect of Salaat, like standing, due to some valid excuse, then the Shariah allows for its execution whilst sitting. If one is unable to sit down, then one may perform Salaat whilst lying down. In essence, the Shariah has allowed laxity and leniency in all aspects of Fardh Ibaadaat. There is no undue difficulty upon the soul in any aspect of the Deen. Leave alone difficulty, there is only ease upon ease in the various aspects of the Deen. When this is the condition of the Fardh aspects of the Shariah, then one can imagine regarding the optional Ibaadaat. In Nawaafil Salaat, one has the choice of whether to stand or sit and perform the Salaat. In all conditions it is acceptable. There are no limitations. However, one must keep in mind that when Nafl Salaat is performed sitting (when there is no valid excuse) then the reward for that Salaat will be decreased (to ½) as opposed to a full reward for performing it standing. [Shaami, page 119, vol.1]

Facing towards the Qiblah

It is obligatory for a Musalli to face towards the Qiblah during Salaat. There are many underlying wisdoms in facing towards the Qiblah, and this has been made obligatory for every person performing Salaat, so that each and every Musalli anywhere in the world will be uniform in facing in a particular direction when performing Salaat. As for those who are in sight of the Kaabah, they have to necessarily face directly towards the actual Kaabah, whereas for anyone who is at a distance from the Kaabah and cannot see it physically, they have to face in the direction of the Kaabah. The difference lies in the fact that a person who is not in sight of the Kaabah, should face in the direction of the Kaabah and if his direction if slightly off-course then it will be acceptable. More details on this are available in the Fiqh Kitaabs. It is stated in Shaami, *"For the resident of Macca, he has to face the actual Kaabah, whereas for one who cannot see the Kaabah, he has to face in its (general) direction."* [Page 109, vol.1]

Facing towards the (general) direction of the Kaabah grants great ease in the Shariah. One may easily ascertain the direction of the Kaabah and perform Salaat. [Aini, commentary of Bukhari, 92, vol.18]

Qasr Salaat (curtailment in Fardh Salaat)

The Shariah has also created great ease and simplicity during a journey. Specifically, the ruling regarding Salaat whilst on a journey, the Shariah has placed great ease in this. On a (Shar`i specified) journey, one need only perform two Rakaats Fardh in place of a four Rakaat. Those who travel in a ship or aeroplane, especially, will appreciate this leniency which the Shariah has granted, due to the constrained spaces and crowds of people amongst whom they need to perform their Salaat. On such occasions one will truly

appreciate the value of having to only perform two Rakaats Salaat. One will never be able to sufficiently be thankful to Allaah Ta`ala for this blessing.

ISLAM – AN EASY AND SIMPLE RELIGION
PART TWO (2)

Simplicity in Aqaa`id

The most important and foundational aspect of the Shariah is Aqaa`id. In fact, in every religion, Aqaa`id (beliefs) form the essence of its existence, without which every ruling and act of worship would be useless and superfluous. Aqaa`id is the basis and foundation of religion. All praise is due to Allaah Ta`ala alone, that the Aqaa`id in our Shariah, together with being firm, is also simple. If even a small Muslim child is asked regarding his Aqaa`id, he will immediately begin reciting *Imaan-e-Mujmal* and *Imaan-e-Mufassal*. After Imaan, Aqaa`id has an important role to play in our Shariah, and this is most simple. Generally, the children in the Maktab (small Madrasah) recite *Imaan-e-Mujmal* and *Imaan-e-Mufassal,* which forms the basis and comprises the crux of Aqaa`id. Although there are many other aspects to our Aqaa`id, these two basic *Kalimahs* contain some of the most important aspects of Aqaa`id. It is necessary for every Muslim to know and believe in what they contain, otherwise a person cannot have Imaan.

Imaan-e-Mufassal contains the following, *"I believe in Allaah, His angels, His Kitaabs, His prophets, the Last Day, that good and bad fate come from Allaah Ta`ala and in the resurrection after death."* [Behishti Zewar/ Sharah Aqeedadut Tahaawi]

The first point of Aqaa`id is Tauheed (the Oneness of Allaah Ta`ala). Tauheed was the Aqeedah of all the prophets (alaihimus salaam). Each one of them called towards Tauheed – that Allaah Ta`ala is One and He has no partner. Everyone should believe in this, and without which there can be no Imaan. Belief in the angels is the second point. These are the immaculate and pure servants of Allaah Ta`ala created from celestial light. They are totally subservient to the Commands of Allaah Ta`ala. They never commit sin. The third point is to bring Imaan in all the divinely revealed Kitaabs. It is necessary for every Muslim to believe in this. Of these there are four Kitaabs which are most famous. They are – Tawraah, Injeel, Zaboor and the Qur`aan Majeed, which is the final of all Kitaabs that was revealed to the final of all Prophets, Muhammad (sallallahu alayhi wasallam).

There is one point which requires clarification at this juncture. The Tawraah and Injeel are undoubtedly divinely revealed Scriptures and it is necessary that we believe this. However, our belief is limited to only those portions which are divinely revealed. As for those parts, which clearly form the greater part of the existing Tawraah and Injeel, that are man-written and fabricated, we do not bring Imaan in these additions. Nevertheless, Islaam teaches us to respect and revere every prophet and his respective Kitaab. This is a speciality of Islaam alone, and not any other religion.

The fourth point is belief in the prophets of Allaah Ta`ala. That is, we hold this belief that Allaah Ta`ala had sent more than 100 thousand prophets into this world. It is necessary that we believe in all of them. In fact, each one of them were specially chosen and

selected by Allaah Ta`ala. Today, it is only the teaching of Islaam that although Hadhrat Moosa and Isaa (alaihimus salaam) were the prophets of the Jews and Christians, nevertheless, we believe in them as prophets and respect them as such. This is our basic belief, notwithstanding the fact that the Jews and Christians have opposed the other prophets, our Nabi (sallallahu alaihi wasallam) and the Muslims in the past and even in present times. It is sad that the Jews and Christians are blind to the truth and reality of Islaam, whereas they should have realised this a long time ago.

The fifth point is the necessity for every Muslim to believe in the Hereafter. This world is the *Daarul Asbaab* (place of means) whereas the Aakhirah is the actual and real home. Coupled with belief in the Aakhirah, we also believe that Allaah Ta`ala will decree on the final destination of every person, and order their entrance into either Jannat or Jahannum, after reckoning and judgement. There are many religions which do not even envisage the hereafter as being a reality, specifically the atheists. There are so many things, which science was completely oblivious about a few decades ago, and which have since been discovered. In this very same way, those who do not accept the hereafter as being a reality, when the Day actually dawns on them and they witness it first hand, then they will realise their folly. But alas! At that time, belief will benefit them not. The Qur`aan Majeed and Ahaadith are replete with such warnings and advices.

The sixth point is to bring Imaan in fate (*Taqdeer*). That is to believe that whatever happened, is happening and is going to happen, in this universe, is all in the Perfect Knowledge of Allaah Ta`ala. And also that it all occurs with the Command of Allaah Ta`ala. This is what we say that whatever happens is *Taqdeer*. That is, Allaah Ta`ala has recorded every little and large, good and bad thing. Things only occur exactly and precisely as He has destined and desired. Nothing can ever occur contrary to His Will. This is what is known as Aqeedah-e-Taqdeer.

The seventh point is to believe that every soul shall be resurrected after death. Each and every one will be presented before Allaah Ta`ala for reckoning, with their good and evil deeds. This is also an essential belief.

Besides these, there are many other important beliefs for Muslims, like belief in the Perfect Qualities and Attributes of Allaah Ta`ala, that only He is the Creator, Sustainer, only He gives life and death, that He is All-Knowing and All-Powerful, He is Ever-Living and Eternal, etc.

Nevertheless, it is clear from whatever we have mentioned thus far, that knowledge and belief in these few points, is imperative and necessary for every Muslim. That is, it is obligatory to being Imaan in all these points. Look at how simple Islaam is, as opposed to other religions, like the Hindus, Jews and Christians, who do not hold all of these beliefs. Even if they do have (some of these beliefs) then how complicated it is for them. No simple believer in those religions is fully aware of their beliefs. If you ask any Hindu, Jew or Christian with regard to the Aqaa`id of his religion, then he will not be able to show you (as a Muslim can). In fact, he will not even be able to tell you what Aqeedah is.

Islaam has demonstrated an extremely simple and easy way and path in every action and branch of the Deen. Similarly, even in Aqeedah, Islaam has shown a simple and uncomplicated path, so that every young or old, male or female, in fact, every person,

may be able to acquire the knowledge of Aqaa`id easily. This speciality is exclusive to Islaam alone.

***Qadha* (making up of missed) Salaat**

Together with the other simplicities of Salaat, there is one other simple and easy factor of Salaat, and that is if, Allaah Ta`ala forbid, a person happens to miss a Salaat, thereby making it *Qadha*, then the Shariah has shown a simple way of fulfilling and making up for this mistake. The simple remedy for this is that a person completes the missed Salaat in some other time. *Qadha* is only made for the missed Fardh and Waajib Salaats. For example, if a person misses his Zuhr Salaat, then he only needs to make *Qadha* of the four Rakaats Fardh. If one misses Esha Salaat, then the four Fardh and the Witr Waajib has to be made *Qadha*. The performance of *Qadha* Salaat is also a great blessing and bounty in Islaam, which was non-existent in the previous Ummats. It is mentioned in the Hadith, *"He who oversleeps or forgets (to perform) his Salaat, should make Qadha thereof as soon as he remembers."* [Ibn Majah] {It should however be borne in mind that wilfully and purposefully neglecting and omitting Salaat and making it *Qadha,* warrants great punishment from Allaah Ta`ala. The reward for *Qadha* Salaat in all circumstances, is significantly less than performing the Salaat on time}.

The insane, dumb and blind

The Shariah has also considered and afforded the insane, ease and simplicity. They are not bound (*Mukallaf*) by the laws of Shariah. No consideration is granted to their Ibaadaat and dealings. If a person, due to his insanity, harms another, then there will be no retribution or compensation extracted from him. To such an extent that *Hudood and Qisaas* is not Waajib on him. [Al-Ashbaah Wan Nazaa`ir, page 169, vol.1]
The same ruling applies to a child. However, a child who is totally oblivious and unaware of dealings and matters, is forgiven, but the child who understands the concept of buying and selling and realises the value of profit and loss, will have some Shariah rulings applying to him. For example, his dealings in trade will be considered and he will acquire reward for Salaat and fasting, although it is not binding upon him. [Refer to Al-Ashbaah Wan Nazaa`ir, page 169, vol.1]

It is mentioned in one Hadith that Nabi (sallallahu alaihi wasallam) said, *"The pen has been lifted for three (types of) persons (i.e. they are not accountable), one who is sleeping, a child and an insane."*[Daar Qutni / Ibn Majah]
However, there are some rules which apply to a dumb person. For example, since the dumb person cannot speak, his actions take the stead of his speech. By way of indication one can conduct Salaat, fasting, Hajj, Nikah and trade. This applies to such an extent that his Talaaq (divorcing) by means of indication is considered. The Shariah considers indication. There are many instances where rulings have been proclaimed and established from Nabi (sallallahu alaihi wasallam) by means of his indication.

The Shariah has also allowed numerous simplicities for the blind. If there is no one to take the blind person for congregational Salaat, then this is forgiven for him and he is

allowed to perform his Salaat individually. Similarly, there are many other rulings which grant ease and respite for the blind.

In essence, there are many points of ease and simplicity consented to and allowed by the Shariah. There is ease for the ill and the excused (*Ma`zoor*). I fact, then entire Deen is simplicity. In this regard it has been stated in the Hadith, *"Deen is simple"*.

Fasting

Fasting is an obligatory duty upon every mature, sane and healthy Muslim. However there is a concession for the ill and excused that they make Qadha of the fast when their health and opportunity allows. That is, when the ill has recovered, then he/she must keep the missed fast. If a person is on journey, then too there is concession for that person not to keep the fast. However, upon returning home, the missed fast has to be kept. If a travelling person desires to keep his fast whilst on journey, then it will be better if he does, but there is no force from the Shariah. All this is simplicity in the Shariah.

Prohibition of eating and drinking at nights

In the initial stages of Islaam, when fasting was just decreed, the rulings were severe. Eating, drinking and intercourse with one's spouse were all forbidden during the nights, after one retired to bed. However, these restrictions were later lifted. In this regard there is a narration in Bukhari Shareef, page 256, vol. 1, of a Sahaabi by the name of Qais Bin Hurmah (radhiallahu anhu). He would toil the entire day in the fields and upon returning home he told his wife to prepare a meal for *Iftaari*. His wife told him to wait whilst she starts a fire to cook the meal. In the interim, whilst sitting and waiting, he dozed off to sleep. His wife looked at him and bemoaned his fate, because now that he had slept away, he would not be able to eat anything upon awakening. In this manner he began the next day's fast. In the afternoon, he fell unconscious. This was now his second consecutive day of fasting without *sehri* or *Iftaari* in between. Nabi (sallallahu alaihi wasallam) was informed of this situation. The following Aayat was revealed, *"Eat and drink until the white line (of early dawn) becomes clear for you from the black line (of night)."*—That is, you may eat and drink until Subh Saadiq, whether you have slept or not. Consent was granted. Just see how simple it was made for us! All praise is due to Allaah Ta`ala for this great blessing. [Bukhari, page 647, vol.2 / Aini, page 116, vol.18]

Intercourse with one's spouse was forbidden

Similarly, it was initially impermissible for husband and wife to have cohabitation during the nights of Ramadhaan. In Bukhari Shareef, on page 247, vol. 2, Hadhrat Baraa Ibn Aa`zib (radhiallahu anhu) narrates that when the fasts of Ramadhaan were made obligatory, then cohabitation with one's spouse was impermissible even at nights. This was the ruling for the entire month, but some persons would cheat and engage in intercourse. Allaah Ta`ala warned against this. Later on, respite was granted and the following Aayat was revealed, *"The nights of fasting have been made halaal for you to cohabit with your spouses."* (From this it is clear that this was previously haraam). How easy has it not been made for us that during the day we are prohibited from eating, drinking and engaging in intercourse (with spouses), whereas all this becomes fully

permissible after sunset until early dawn. All this is now permissible, regardless of whether you sleep or not. [Aini, page 116, vol.11]

The ruling of fasting whilst on journey

Allaah Ta`ala has allowed great ease in respect of the ill and traveller with regard to fasting. If a person is travelling (Shar`i distance) or falls seriously ill during Ramadhaan, then the Shariah allows that such a person forgo that fast and make up with Qadha as soon as the health allows or one returns home. If one contemplates seriously, then it will be realised that this is a great concession and blessing. Allaah Ta`ala mentions in the Qur`aan Majeed, *"He from you who is ill or on journey, then he should count (i.e. keep the Qadha fasts) on another day…Allaah intends for you ease and He does not intend difficulty."*

However, the travelling of present times is somewhat easy and untiring; hence if one keeps the fast whilst on journey, then it would be preferable.

The ruling of Qadha

The ruling of Qadha for the ill and traveller is also a matter wherein there is great ease and leniency. As soon as the sick person regains health or the traveller returns home, then at the earliest convenience he/she should make up the missed fasts. It is also a concession from the Shariah that there is no specific time or date for keeping these missed fasts. There is allowance and permissibility if it is delayed. If the ill person or the traveller passes away before attaining full health or returning home, then this will be waived and Qadha will not have be kept. Fidyah will not have to be paid and neither will he/she have to make a bequest for it. [Ma`aariful Qur`aan, page 444, vol. 1]

Mas`alah

If a person has ten Qadha fasts, then too it is not necessary to keep all ten consecutively. In fact, if one keeps them separately, then it will be permissible. In other words, one may keep them according to one's ability and convenience. There is no harm in this. [Ma`aariful Qur`aan, page 444]

The ruling of ease

Fasting was also Fardh for the previous Ummats, however, the conveniences and latitudes of Qadha and *Fidyah*, which this Ummat has been blessed with, was not allowed for them. [Ibn Katheer/Ma`aariful Qur`aan, page 443, vol. 1]

The ruling of *Fidyah*

Allaah Ta`ala mentions, *"And for those who have the ability (to fast)…"*, that is, initially those who did not desire to fast were allowed to pay *Fidyah* in lieu of missed fasts. This would be sufficient for them and there was no need to fast. Nevertheless, this ruling was later abrogated, and every Muslim, who had the ability and no excuse, was compelled to fast. The exceptions to this are the very old who are unable to fast, or the person who has a perpetual and continuous illness which makes fasting unbearable, or there is an overwhelming fear that fasting would exacerbate the illness, which would lead to a

possibility of death. For such extreme cases, the Shariah has allowed *Fidyah* as a substitute for fasting. This is the view of the majority of Sahaabah (radhiallahu anhum) and Tabieen (radhiallahu anhum). This is also one great ease and leniency in the Shariah. [Aini, page 120, vol. 11, Tafseer Mazhari, Ma`aariful Qur`aan, page 445, vol. 1]

The amount of *Fidyah*

The *Fidyah* for one fast is a ½ *saa*` (weight/measure) of wheat or its equivalent. A *saa*` is approximately 1.666 kilograms. To give this value or to feed a poor person daily to his fill will also suffice for one fast.

Mas`alah

It is permissible to feed one poor person or many poor persons as *fidyah* for one or many missed fasts. However, to distribute one fast's *fidyah* between two poor persons is permissible but not advisable. Also to give the *fidyah* of many fasts to one poor person is permissible, but not preferable. Allamah Shaami (rahmatullahi alaihi) has also issued this verdict. Hadhrat Moulana Thaanwi (rahmatullahi alaihi) has also preferred this view. [Imdaadul Fataawa, page 124, vol. 2]

Mas`alah

If a person does not have the means to pay *fidyah,* then he should make *Astaghfaar*, and maintain this intention that as soon as he is able to, he will fulfil the *fidyah*. [Ma`aariful Qur`aan, page 446, vol. 1]

Mas`alah

Those countries where the days and nights stretch for months on end (i.e. one day can last a few months), in such places there is no certainty of them ascertaining and specifying the month of Ramadhaan. The result being that in such places fasting is not Fardh. From amongst the Hanafi Fuqahaa, Halwaani and Qubaali (rahmatullahi alaihima) have ruled regarding Salaat in such places that only those Salaats will be performed in accordance to the time experienced by the inhabitants. For example, in those places where the dawn breaks immediately upon the sun setting, Esha Salaat is not Fardh on the inhabitants [Shaami]. It therefore follows that in places where the day lasts for six months, then in that six months only five Salaat are Fardh. Ramadhaan does not come to such places, therefore fasting is not Fardh on the inhabitants. Hadhrat Thaanwi (rahmatullahi alaihi) has issued a Fatwa on this view. However, as for Salaat, the inhabitants should perform their five Salaat based on the closest place where daily five Salaat are being performed. In this way, Insha-Allah Ta`ala, they will be rewarded and their Salaat will be accepted. If, however, they do not perform Salaat in this way, then there will be no punishment for them, since it is not Fardh.

An important tenet of Hajj-e-Islaam

From the five basic tenets of Islaam, Hajj is an important one and it is one performed inter-nationally. People from every corner of the globe come to circumambulate the *Baitullaah* and to perform their Hajj and Umrah. This has been said to be through the means of Hadhrat Ebrahim (alaihis salaam). During his era in Arabia, more specifically in Hijaaz, there was no populace or village. There was no sign of humans anywhere close by. At that time, Hadhrat Ebrahim and Ismail (alaihimus salaam) constructed the Kaabah

Shareef on the Order of Allaah Ta`ala, and he was instructed by Allaah Ta`ala, *"Call the people to Hajj. People will come to you from every corner…"* [Surah Hajj, 175]
Today we are witnessing just that! The announcement that was made thousands of years ago is being realised and heeded to upto today. The truth and beauty of Islaam is glaring and apparent, and yet the eyes of the enemies of Islaam are still closed.

The simplicities of Hajj
Hajj is an inter-nation and important Ibaadat. Allaah Ta`ala states, *"And it is (a right) for Allaah upon the people that they make Hajj of The House, for those who are able to find their way there."*
Juts look how simple this has been made for us. Hajj is not Fardh upon everyone, rather it is Fardh upon only those who have excess means and are easily able to undertake the journey. Therefore, Hajj is not Fardh upon the poor or upon those who do not have sufficient wealth. It is not such that one needs to beg and borrow and perform Hajj. To do this is impermissible in the Shariah, in fact, it is haraam.

It is only Fardh once in a lifetime
Another concession and ease in that regardless of how wealthy a person maybe, Hajj is only Fardh on a person once in a lifetime. When Nabi (sallallahu alaihi wasallam) informed the Sahaabah (radhiallahu anhum) that Hajj was made Fardh upon them and that they should perform their Hajj, a Sahaabi (radhiallahu anhu) asked, *"Every year, O Rasulullah (sallallahu alayhi wasallam)?"* Nabi (sallallahu alaihi wasallam) remained silent. He repeated the question thrice, whereupon Nabi (sallallahu alaihi wasallam) replied, *"If I say yes, then it will be binding upon you every year, and you will not be able to bear it."* [Mishkaat]
Hajj is only Fardh once in a lifetime, and that too only for a mature sane Muslim. Hajj is not Fardh upon an immature child. However, if a child performs Hajj then he/she or the parents will most certainly be rewarded for it.

A woman brought a child in the presence of Nabi (sallallahu alaihi wasallam) at the place of *Rohaa*, and asked if Hajj is Fardh on it. Nabi (sallallahu alaihi wasallam) said that the Hajj of the child will be accepted and the parents will receive the reward thereof. [Muslim Shareef, page 432, vol. 1]. That is, Hajj is not Fardh on the child, but if the child fulfils all the tenets of Hajj, then he/she will certainly be rewarded for it, and since the parents had assisted the child, they too will be rewarded. Upon attaining maturity, that child will still have to perform the Fardh Hajj (if it has the means). [Shaami]

Hajj on a conveyance
Another great point of ease regarding Hajj is that it is permissible to go for Hajj on a conveyance, if one is unable walk. In fact, even if one is able to walk, then too it will be permissible to make Hajj on a conveyance. This is a concession granted by the Shariah. Had Allaah Ta`ala ordered us to make Hajj walking, how difficult would it not have been? The people of ignorance regarded a sin to ride for Hajj on a conveyance. Yes, since the walking during Hajj is more strenuous and difficult, the rewards will likewise be more. If it is possible and practical, then it is preferable for one to walk in Hajj, because owing to the extra strain, the reward will be proportionately greater. If it is not practical

or possible to walk for Hajj, then at least one should walk during the days of Hajj (i.e. to Mina, Muzdalifah, etc.). This is better and more rewarding. The Aayat in the Qur`aan Majeed corroborates this. Haafiz Qastalaani (rahmatullahi alaihi) states that one can make Hajj walking even though he has the means of using a conveyance. However, he should not regard walking as incumbent, even though the view of Imaam Maalik (rahmatullahi alaihi) is that walking is preferable and better.
Nonetheless, one needs to adopt a moderate stance. Keeping in mind the prevailing conditions, there is no harm in walking on the days of Hajj. In fact, there will be greater reward in this. In this is also observance of a great Sunnat of the Sahaabah (radhiallahu anhum).

Trading whilst on a Hajj journey
Allaah Ta`ala states in the Qur`aan Majeed that there is no sin if people indulge in trade whilst on the Hajj journey. In the initial stages of Islaam, the Sahaabah (radhiallahu anhum) regarded trading during Hajj as being contrary to the sprit of Ibaadat and they abstained therefrom. It was at this time, when this Aayat was revealed and Allaah Ta`ala informed them that there was no harm or sin in indulging in trade. Yes, the intention of undertaking the journey was to be solely for the Hajj, and the trade and whatever else comes by the way. In this regard, Hadhrat Mufti Shafee Saheb (rahmatullahi alaihi) writes that the practice of the Arab Kuffaar was rectified with two words, *"One is that whatever was earned, it must be regarded as being from the bounties and blessings of Allaah Ta`ala. Shukr should be made. The object should not be to merely earn and accumulate. The words, 'Fadhlam Mir Rabbikum' indicates towards this. Secondly, the words, 'Laa Junaaha Alaikum', shows that there is no sin if you earn (during Hajj). There is also a slight indication in this that if you abstain (from trading during Hajj), then it will be better for you, because it may create a diversion in your pure intentions."*[Ma`aariful Qur`aan, page 111, page 18]

Summary
In essence the object here is that the Shariah has not it haraam to trade and conduct necessary business during Hajj. This is a great blessing and concession in the Shariah.

The convenience of shaving
The object here is not to dilate on the matters of Hajj. Nevertheless, Allaah Ta`ala has allowed for ease and concessions in cases of necessity and illness. For example, the shaving of the head during Hajj is also an important aspect of the Hajj itself. This is carried out after the Qurbani. However, if there is a genuine need or a doctor instructs that the head be shaved prior to the slaughter, then the Shariah has allowed for this. The hair can be shaved before the time and *fidyah* be given in compensation. Allaah Ta`ala says, *"If any of you are ill or you have difficulty (lice, etc.) in your head, then compensate by fasting. Give Sadaqah or Qurbani."*

Mas`alah
The amount of fasts or Sadaqah is not specified here. However, we learn from the Hadith of Hadhrat Ka`ab Bin Ujzah (radhiallahu anhu) who had a problem with excessive lice in his hair, and Nabi (sallallahu alaihi wasallam) consented to him shaving his head and told

him to fast for three days or feed six poor persons ½ *saa`* of wheat or give its equivalent, in lieu of this. This was adequate compensation. [Aini, Sharah of Bukhari, page 112, vol. 18]

Mas`alah
It is Mustahab to engage in intercourse with one's spouse prior to donning the ihram. Intercourse is Masnoon upon completion of the Hajj, after Tawaaf-e-Ziyaarat. The Shariah has considered the union between husband and wife and limited abstention of relations only between donning the ihram and Tawaaf-e-Ziyaarat. Thereafter, there is open consent without any fetters. Alhamdulillah, this is also a great blessing granted by the Shariah. Some people labour under the misconception that there is absolutely no relations between husband and wife during the course of the entire Hajj journey. Such perceptions are incorrect and erroneous.

Clarification of an erroneous conception
Allaah Ta`ala states in the Qur`aan Majeed, *"You wives are like plantations unto you. You may come unto you plantation as you desire."*
Prohibition of relations between husband and wife is prohibited only for the few days of Hajj as is understood by the Masaa`il of Hajj. Other than this, to deem it contrary to the sanctity of Makkah Mukarramah and Madinah Munawwarah to have relations and intimacy with one's spouse is an incorrect and erroneous perception. There is general and open consent in the Shariah, with no limitations and restrictions. To regard intimacy with one's spouse in these cities, as being contrary to the sanctity thereof, is extremism in Deen, which has been severely censured in the Ahaadith.

The Mas`alah of Hajj-e-Badal
The concept of Hajj-e-Badal is also one great blessing and favour of the Deen on us. This was not practiced or allowed by the previous Shariahs. Alhamdulillah, our Shariah has allowed it, together with a few conditions. Only that person who is genuinely excused from performing Hajj may have Hajj-e-Badal carried out for him. Hajj-e-Badal will be allowed in the following cases – if a person is so ill and incapacitated that there is no hope of recovery, or one is so old that it is almost impossible to undertake the journey and Hajj has become obligatory and the person has the funds available. [Muallimul Hujjaaj, page 331]
Yes, for sending someone for Nafl Hajj-e-Badal, there are no such conditions of whether one is able to carry out the Hajj by himself or not. This can be carried out in all circumstances.

Mas`alah
When making Hajj-e-Badal, the name of the person for whom the Hajj is being undertaken must be verbally mentioned in the intention. Even if such intention is made in the heart it will suffice.

Mas`alah

The person upon whom Hajj became Fardh, but he never had the good fortune of making the Hajj, then for him it is Waajib to make a bequest for someone to make the Hajj on his behalf.

Mas`alah

It is permissible to allow a person who has never made Hajj to undertake a Hajj-e-Badal.

Tawaaf and Sa`ee in Hajj

Tawaaf and Sa`ee are important acts in both Hajj and Umrah. Without these neither is the Hajj nor the Umrah valid. Tawaaf is the circumambulation of the Kaabah seven times, which commences by the Hajre Aswad and ends on that side. However if a person is unable to walk or due to severe illness is incapacitated, then the Shariah has allowed that he be taken by conveyance. Both the Tawaaf and Sa`ee between Safa and Marwa, can be carried out by some suitable conveyance or by someone else transporting the incapacitated. Even if four people carry the excused person on a stretcher, it will be valid and acceptable. In all instances, the Shariah has allowed for ease and convenience.

Mas`alah

It is permissible for a man to make Hajj-e Badal for a woman and vice versa. However, it is preferable for a man to carry it out.

Mas`alah

It is preferable for such a person to make Hajj-e-Badal who is a practicing Aalim and is well acquainted with the Masaa`il of Hajj and who has fulfilled his own Fardh Hajj. [Muallimul Hujjaaj, page 337]

The ruling of Qurbani

Qurbani is also an important facet of the Shariah, even though it is a Sunnat-e-Ebraheemi. However Allaah Ta`ala has made it a Sunnat of Muhammad (sallallahu alayhi wasallam) until the day of Qiyaamah. This is a great simplicity in the Shariah.

Allaah Ta`ala says in the Qur`aan Majeed, *"Neither it's (sacrificed animal's) meat nor its blood reaches Allah Ta`ala, but your Taqwa reaches Him."*

By Taqwa here is meant sincerity of intention, i.e. the action is purely for the pleasure of Allah Ta`ala.

One simplicity here is that by making a sincere intention the Qurbani is accepted.

Another simplicity is that in place of any human or child, a sacrifice of an animal has been ordained.

A third simplicity is that the meat of Qurbani can be kept and consumed.

A fourth simplicity is that permission is granted for the skin of the animal to be used.

A fifth simplicity is that the meat of Qurbani can be eaten by the person who has sacrificed it and it can be distributed amongst the poor, one's friends and family.

All these are simplicities and concessions granted by the Shariah. Whilst the custom of Qurbani was prevalent amongst the previous Ummahs, they were not permitted to eat its meat, and acceptance of their Qurbani was confirmed by a fire from the sky which burnt it. If the sacrifice was burnt then it was a sign of its acceptance, otherwise it was not accepted. Nevertheless there were many difficulties and constraints in the Qurbani of the

previous Ummahs. Islaam has eradicated all these difficulties and simplified it. All praise is due to Allah Ta`ala for this. [Aini, page 112 vol.18]

The ruling of Nikah

The institution of Nikah is an important and simple one in the Shariah. A mere acceptance and proposal confirms a contract of Nikah. It is that simple. There are many such incidents reported in the Ahaadith wherein Nabi (sallallahu alaihi wasallam) has demonstrated the simplest of simple Nikahs. In this regard one particular incident is very famous where a woman came in the presence of Nabi (sallallahu alaihi wasallam). The Sahaabah (radhiallahu anhum) were also present. This woman, addressing Nabi (sallallahu alaihi wasallam) said, *"O Rasulullah (sallallahu alayhi wasallam)! I present myself (as a gift) to you (i.e. I am prepared to hand myself over to you in Nikah)."*

Nabi (sallallahu alaihi wasallam) looked at her once or twice and did not reply. In the meanwhile a Sahaabi (radhiallahu anhu) stood up and said, *"O Rasulullah (sallallahu alayhi wasallam)! If you do not intend making Nikah then make her Nikah with me."*

Nabi (sallallahu alaihi wasallam) said, *"Do you have anything for Mehr?"*

He replied, *"No, I only have a loin cloth."*

Nabi (sallallahu alaihi wasallam) told him to go home and look for something even if it be a steel ring. That is, even if he possessed the smallest of things he should bring it along as Mehr, so that his Mehr may be given immediately and his Nikah contracted. The Sahaabi said that he did not possess anything, not even the smallest of things. Nabi (sallallahu alaihi wasallam) then asked him if he knew any Surah of the Qur`aan Majeed. He replied in the affirmative, to which Nabi (sallallahu alaihi wasallam) replied, *"Go, you can now marry her in exchange of (teaching her) these Surahs."*

Just see how simple Nabi (sallallahu alaihi wasallam) made Nikah. It was contracted without any wealth, possessions, invitations, food or announcements! The Qur`aan Majeed cannot actually be used as Mehr, Mehr has to be fulfilled later. [Bukhari Shareef, page 767, vol. 2]

The difficulties imposed by society and custom

The Shariah has made the institution of Nikah extremely simple and basic, but our society has made it most difficult. Many practices and actions are perpetrated which are contrary to the Shariah and wasteful. All such things are inappropriate and un-Islaamic. It is the introduction of such things into the Nikah which has lifted and removed all blessings. Divorce, annulments, disobedience and sin have become the order of the day. May Allah Ta`ala grant us the Taufeeq to tread on the path of the proper Sunnah.

Hadhrat Abdullah Ibn Auf (radhiallahu anhu), a famous Sahaabi, did not even inform Nabi (sallallahu alaihi wasallam) when he got married. In fact Nabi (sallallahu alaihi wasallam) was made aware of his Nikah by some other means. Just look at how simple and uncomplicated the Nikah of the Sahaabah (radhiallahu anhum) was! They did not even deem it necessary to inform everyone. To such an extent that at times even Nabi (sallallahu alaihi wasallam) was not informed. How simple and easy they made it!

The simplicity of Nikah

There is a Hadith in Baihaqi wherein Nabi (sallallahu alaihi wasallam) said, *"That Nikah is the most blessed which has the least expense."* Consider well these blessed words. How simple has the Shariah not made the institution of Nikah more us?
But we have made it the most difficult and complicated. As far as the question of feeding people is concerned, it should be carried out in accordance to one's means. It should however not be made an integral part of Nikah, neither should it be a condition. The Walimah is a Sunnah and the food of Walimah is blessed. Nabi (sallallahu alaihi wasallam) has mentioned in the Hadith, *"Make Walimah even if it be with one goat."* That is, even the meat of a small goat will be sufficient. However it does not mean that if a person does not make Walimah there will be any deficiency in the Nikah. There is no such a thing. Although many different types of Walimahs have been established from the practice of Nabi (sallallahu alaihi wasallam), a Walimah wherein meat was served has only been established on the occasion of Nabi's (sallallahu alayhi wasallam) Nikah to Hadhrat Zainub (radhiallahu anha). Otherwise dates and barley-flour etc. was served at his Walimahs.
The only conditions for a valid contract of Nikah is the presence of two witnesses and the offer and acceptance of the bride and groom. Everything else besides this are extras and they do form part of the conditions and necessities for a valid Nikah.

Islaamic Nikah
In fact if one compares the Islaamic marriage to that of other religions, it will be found that Islaam teaches the most simple and straightforward Nikah. Besides the Jews and Christians, the marriages of Hindus, Sikhs, etc., all have extremely difficult conditions and parameters attached to them. Besides this society has also imposed great strains and difficulties on their marriages. The result of which marriage in these religions has become a big and complicated issue. The marriages of the Zulus, etc. in South Africa is also a tedious affair. The result of all this is that fornication and immorality becomes rife and society is tainted.

The simplicity of Talaaq
Just as the Shariah of Islaam has formulated and placed conditions upon the males and females with regard to Nikah, it has granted them sufficient freedom and laxity and chalked out a suitable system for conducive marital unions. The Shariah has placed many simplicities and concessions in this. Together with this the Shariah has also outlined rules and regulations with regard to divorce, so that even in the case of dire necessity this can be implemented, thereby granting the desired freedom to the spouses. Allah Ta`ala says in the Qur`aan Majeed, *"The Talaaq is two…"*, that is only two Talaaq-e-Raj`i. After the third Talaaq the couple become Haraam for each other. Even though Talaaq is the most detestable of all permissible acts, as the Hadith states, *"The most hated of all permissible acts in the Sight of Allah Ta`ala is Talaaq."* [Abu Dawood]
Notwithstanding this sometimes it becomes necessary to execute it. Sometimes such difficulties are experienced by the husband or wife which necessitate separation, otherwise it would result in sin and transgression.

Divorce in other religions

As for other religions either there is no such a thing as divorce or if there is it is very difficult and cumbersome. And even if there is, then as witnessed in the western countries where both the husband and wife have the right of divorce, it leads to an imbalance in society, in fact it is opposed to the principles of humanity. As we are witnessing for ourselves the present conditions the result of this is that immorality and fornication increases day by day. It is for this reason that the Islaamic system of divorce in the most simple, balanced and conducive to human nature, as compared to other religions.

A simple method

The Shariah has shown a simple method in that if there is no congeniality between the couple or there is a violent difference in their natures or any other such severe difficulties or excuse, then after exploring all avenues of reconciliation, one Talaaq-e-Raj`i is issued. This is done so that *Rujoo`* (return of the wife) can be effected before termination of Iddat. There is no need for renewal of Nikah.

Nowadays due to ignorance of the rulings of Talaaq, three Talaaqs are issued right at the first instance. Thereafter they run to the Mufti Saheb seeking a solution to the irreparable harm which they have brought upon themselves. The couple sometimes eventually 'unite' and live together in sin and haraam. It is for this reason one should always remember that if ever Talaaq has to be given, only one must be issued and not more. Regardless of whether it is done verbally or in writing. In every case, only one Talaaq is sufficient.

The simplicity in *Rujoo`*

How simple has not the Shariah made *Rujoo`* (the return of the wife)! Just consider this – if the wife is given one or two Talaaq-e-Raj`i's, then the husband can take the wife back within the Iddat period by a mere verbal declaration. He has to merely say, *"I take you back."* Even if he gives his wife a kiss or has intercourse with her, or becomes intimate, with the intention of taking her back it is sufficient. A return can be effected by any such simple gesture.

The simplicity of *Khula*

Our pristine Shariah has created simplicity in the as well. Since the right of divorce is vested only in the husband, nevertheless there are times when a woman can be freed from the Nikah by means of *Khula*. The meaning of *Khula* is – divorce in exchange (of some thing). That is a woman requests a divorce from her husband in exchange for something material, and he willingly consents. Even though the wilful consent of the husband is a condition, nevertheless the Shariah has allowed this simple and easy method.

Oppression on the wife

Islaam has granted every type of honour and dignity to woman. It will be tedious for us to go into detail by outlining the great oppression inflicted on women during the era of ignorance by the Persians and Romans. We will suffice on a few examples. During the age of ignorance, if the husband went on a journey, a type of lock would be placed over the wife's private parts, which would only be opened by the husband upon his return. No one else was allowed to open the lock. A woman was regarded as being filthy during her menstruating period and the husband would stay far from her. He would even take his meals separately.

When the husband died then the wife was imprisoned in an extremely small closet, which was completely devoid of any light, for a year. She would be left there to pass a complete year. She would be given only one set of clothes for that year and a meagre meal. When the year was complete then an animal would be brought which would lick at her private parts. Owing to this depraved state of the woman, her body would be filthy and such poisonous excretions and a foul stench would emerge from her skin, which would result in the animal dying. She herself would also be close to death. [Bukhari Shareef, page 803, vol. 2]
Their condition was such that a few men would marry one woman and they would take turns in living with her. [Bukhari Shareef, page 769, vol. 2]

These are just a couple of incidents regarding the oppression on women during the age of ignorance. There are countless of other such narrations of oppression on women, which are listed in the books of history.

The ruling of annulment
All praise to Allah Ta`ala who has granted all types of respect, honour, dignity and rights to women. The Qur`aan Majeed and Hadith are replete with proofs of this. To such an extent that at the time when Nabi (sallallahu alaihi wasallam) was close to his demise he granted due consideration to the rights of women. He advised against oppressing them.

A woman may have her Nikah annulled by a Qaadhi (in an Islaamic country), or a panel of Ulama or pious elders (in an un-Islaamic country) if the following conditions prevail – if the husband is excessively oppressive or violent or notwithstanding the means the husband does not maintain her or he goes missing and his whereabouts are nor known, or he is impotent or he becomes insane. This is also a great concession granted by the Shariah.

The simplicities in trade and business
Trade and business also holds importance in the Shariah. In fact, it is an integral part of life and survival. This is the reason why the Shariah has placed considerable ease in this. The very first simplicity in trade and business is the fact that the business contract which has the consent of both parties is a halaal act. Allaah Ta`ala states in the Qur`aan Majeed, *"Trade has been made halaal for you and Riba (usury) haraam."*
There is no real big outward and apparent difference between trade and interest, hence the two have been mentioned side by side. The Arabs regarded dealings in interest as permissible and they would substantiate this by claiming that trade and interest is one and the same thing. Whereas if one contemplates carefully over the two, it will be realised that there is a vast difference between the two. The one (trading) is executed with and exchange of commodities, and interest does not have any exchange.
Nevertheless, a simplicity in trading is that a deal is contracted by the mere offer and acceptance of the two parties. The concluding of a business deal does not need any unnecessary red tape or witnesses.
A third simplicity in trading is the option of *Khiyaar-e-Shart (Choice of condition)*. If the buyer purchases the item on this condition that within three days he has the choice to

rescind the contract, if he is not happy with it, then this is valid. This is also a concession in the Shariah.
A fourth simplicity in trading is that if an article is purchased without having seen it, then upon seeing it, the purchaser has the option to accept or reject it.
A fifth simplicity is if there is a flaw in the purchased article, then the buyer has the right to return the item, with damages if applicable. This would apply even in the case where there were no conditions.
A sixth simplicity applies in cases where it is permissible to buy or sell an item by mere displaying of a sample, and the actual and complete item is not viewed. With the existence of such concessions, trading in present times becomes easy and simple. Commodities are bought and sold from distant places, by the use of samples.
Nevertheless, even in this sphere, the Shariah has placed many simplicities and concessions. This, however, is not the forum to discuss each and every one of them. [Hidaaya, part 3, page 7,8]

Trading by means of representation
Wikaalat (representation) is and important facet of the Deen of Islaam. Through this means many tasks become very simple and executable. Especially where the owner (*Muwakkil)* cannot be present to carry it out in person. *Wikaalat* is where someone else is made one's representative. There are however some conditions and regulations governing this. In the Fiqah Kitaabs a special chapter has been dedicated to this important facet of the Shariah. This allows for considerable ease in trade, dealings, in fact, in Ibaadat.
There are times and occasions where a person cannot personally attend to matters, like for example, in trading, appearing in court, carrying out Ibaadat such as dispensing of Zakaat, making Hajj, Qurbani, etc. In such cases it is permissible, together with adhering to certain conditions, to appoint a representative to stand in for one. How simple has not the Shariah made matters for us!
For example, if one desires to make Qurbani in India or any other poor country, then it would not be necessary and always possible to personally attend to the Qurbani, so one may execute this by means of having a representative carry out this task on behalf of one. If one has all the material means of performing Hajj, but unfortunately one's health does not permit one to go for Hajj. In such a case it is permissible to elect someone else to carry out the Hajj(-e-Badal) on one's behalf. Like this there are many other examples. All this has been established from the Shariah. Nabi (sallallahu alaihi wasallam) himself, purchased Qurbani animals by way of *Wikaalat*. Nikah was contracted by means of *Wikaalat*. Hadhrat Ali (radhiallahu anhu) made Hadhrat Aqeel (radhiallahu anhu) a representative in court. Etc., etc. many such examples are cited in the Hadith and Fiqh Kitaabs. Refer to them. [Hidaaya, page 161, vol. 3]

The ruling regarding *Hudood and Qisaas*
Just as this pristine Shariah of ours has placed many concessions and simplicities in every branch of life and existence, it has also placed simplicities in the matters or seeking retribution and justice. The aim and object of *Hudood* and *Qisaas* is to establish order, justice and peace in society. Its aim is to totally efface and eradicate all signs of violence, instability and oppression from society, so that people may live is peace, safety and harmony. It is for this reason that the Shariah has prescribed execution in exchange for

murder, the cutting of the hand of a thief, stoning and lashing for adultery and fornication, etc.

If one views this objectively, then it will be fully realised how peaceful life can be if this is implemented. If one requires an example to go by, then just look at the *Haramain Shareefain.* There the shops are left unsecured and unlocked and people hasten for Salaat. How beautiful and simple is not that type of life? There is no apparent sign of adultery, theft or murder. Even if there does exist these evils, then it is limited to a very small percentage. The modernists and western (barbarians) describe this beautiful and simple Islaamic prescription as 'barbaric', *Nauthubillaah!*

If one studies the conditions of those places where these Islaamic Laws are not practiced, then one will clearly notice that the society is drenched in sin, evil, murder, theft, adultery and all other such immoralities. The lives of such people have degrade to be even lower than that of animals.

Allaah Ta`ala had revealed these laws and regulations purely out of His Mercy and Favour. What great effect these laws have!

During the 23 years of Nabi's (sallallahu alayhi wasallam) Nubuwwat, there were only one or two cases of adultery reported. That's all! Considering the depraved state the Arabs had fallen to just prior to his coming. Islaam had come and changed the entire scenario. The state of an entire nation was altered for the better. Therefore, these Divine Laws are nothing but a great mercy on mankind and existence as a whole.

Forgiveness in *Qisaas*

One other great concession and simplicity in the Shariah is in the case where although a life can be taken in exchange for another, which was unjustly and wilfully terminated, nonetheless, the Shariah as allowed for forgiveness and *Diyat (blood money)* in place of execution. This simplicity and concession is a great mercy of our Shariah, which was not existent during the previous Ummats. In those societies, a life could only be taken in exchange for another, and forgiveness and *Diyat* were non-existent. [Umdatul Qaari, page 21/22, vol. 18]

A method of repentance

The method of seeking forgiveness has been made so simple in our Shariah. Even if one commits the most grievous of sins, asking Allaah Ta`ala for forgiveness with sincerity, guarantees pardon. Nevertheless, the conditions of acceptance of Taubah is that one has a firm and resolute intention to cease committing and never to return to that sin. Secondly, one feels regret in the heart for having perpetrated the sin, and thirdly, one makes a firm resolution never to commit the sin in future. Insha-Allaah, with these few conditions, Allaah Ta`ala will most surely accept one's Taubah.

This is contrary to the Taubah of the previous nations, especially the Jews and Christians, which was so difficult, that one's heart would shudder. If anyone perpetrated a sin, be it an individual or group, their Taubah was to execute themselves. There was no such thing as regret in the heart or verbally, until they killed themselves. It is as though the Taubah of the previous Ummats was execution. All praise be to Allaah Ta`ala Alone, Who has made our Shariah so simple.

The Qur`aan Majeed explains their Taubah as such, *"And when Moosa (alaihis salaam) said to his nation, 'O people, you have committed a grievous crime upon yourselves. You have taken a calf as a deity. You should now repent to your Rabb and kill yourselves. This is best in the Sight of your Rabb. He will then turn to you and forgive you. Indeed, He is Oft-Forgiving Most Merciful."* [Ma`aariful Qur`aan, page 227, vol. 1]
Nonetheless, how simple has not our Shariah made seeking forgiveness and making Taubah?

CONCLUSION

I am terminating this Kitaab on the discussion of the simplicity in Taubah. If we have to enumerate and list all the details of the simplicities in the Shariah, then even thousands of pages would not be sufficient. The summary of the entire discussion is that the Shariah of Islaam is the most simple and uncomplicated compared to all the previous religions, be they divinely revealed or man-made and fabricated. At every step, Allaah Ta`ala has placed ease and simplicity for this Ummat in the Deen. This Shariah is an epitome of simplicity and ease in every branch and chapter. It is unparalleled by any other. The few listed examples (in this Kitaab) are sufficient for any intelligent and rational observer. One cannot help but note the ease and simplicity in every aspect of Deenul Islaam. Whatever thanks and *Shukr* is expressed to Allaah Ta`ala for all this, will never suffice or be adequate.

May Allaah Ta`ala make it easy for us to tread on the true Deen-e-Shariah, so that we may view every aspect and Mas`alah as being simple and effortless. May He grant us the ability to practice thereupon with ease. May Allaah Ta`ala accept this research effort and may He make it a means of salvation and ease in the Aakhirah and every walk of life for this insignificant author, his family and all the readers.

I would finally like to thank Hadhrat Mufti Afzal Elias Saheb, through whose encouragement and support, this treatise was undertaken. I supplicate to Allaah Ta`ala that He reward him abundantly, and accept all his literary efforts.

May Allaah Ta`ala bestow His blessings upon the best of all creation, Muhammad (sallallahu alayhi wasallam), his family and all his companions.

In Allaah Ta`ala alone do we seek guidance and assistance.

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